

THE

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Divinity.  
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A DISCOURSE ON FUTURE PUNISHMENT.

*Delivered (by appointment) before the New-England Conference,  
holden in Bath, Maine, June, 1822.*

BY THE REV. TIMOTHY MERRITT.

And these shall go away into everlasting punishment, Matt. xxv. 46.

MY BRETHREN,

I HAVE seldom appeared before a congregation under a greater sense of responsibility than at present. The last Annual Conference saw cause to appoint me to preach upon future punishment; but they left the method of treating the subject to my own choice. And believing as I do that the present is no time to be silent upon that subject, or to compromise with the error of the day; and knowing that what I propose to deliver is directly opposed to the modern doctrine of Universal Salvation, I have thought it would be proper to examine one system of that doctrine, and show its absurdity, that we may come to our main subject with more certainty of evidence than could otherwise be expected.

The system I propose to examine, is entitled, "A Treatise on Atonement."\* I have fixed upon this Treatise, because I know not that it has ever been taken up in the way now proposed: while the other systems of Universal Salvation have been repeatedly confuted and overthrown. But it will not be expected that I should be able in a single discourse to examine minutely all the author's arguments, or to answer all his objections. The utmost I can promise is a brief examination of the principles of that work.

And it is with some reluctance that I enter upon this task; not only because I wish to avoid opposition and contention, but especially because, on this annual meeting of my brethren in the min-

\* By Hosea Ballou, printed at Randolph, Vt. 1805.

istry, I should be glad to lose sight of every other object, and mingle with them in the sentiments and feelings of friendship—a friendship peculiar to the ministers of the gospel by as much as their labours and trials are peculiar to themselves. But when duty calls we must obey, though it cost us a sacrifice of inclination. My design, however, is not at variance with friendship, nor with the duties of the sacred office, but is one with the design of the gospel, and is directed to the grand object of all our labours,—the salvation of immortal souls.

Should any misjudge our labour, and represent us as the enemies of mankind for preaching against that licentious doctrine which promises salvation to all men in the future world, let them live as they please in this; we appeal to the gospel, and we appeal also to the *conduct* of the ministers of the gospel. While the former promises eternal life to them only who obey our Lord Jesus Christ, and threatens with destruction and damnation all the impenitent and unbelieving; the latter have given up and forsaken all to preach that gospel,

“To pluck poor sinners from the fire,  
To snatch them from the verge of hell.”

The love of Christ constrains them to do thus; and they could not be the lovers of men if they were knowingly to deceive them, and cry, “peace, peace when the Lord hath not spoken peace.” Their object in preaching against the doctrine of Universal Salvation is to prevent the destruction of souls by shewing them the danger of living in sin, and to bring them to repentance and faith in Christ that they may be saved. They know there is no other way to obtain salvation. When our Lord commissioned his apostles to preach the gospel, and through them his ministers in every age, he enforced obedience to their doctrine by these high and awful sanctions, *He that believeth shall be saved, but he that believeth not shall be damned.* We must, therefore, insist on the penalties, as well as on every other part of the gospel.

And you, my brethren in the ministry, know how much occasion there is for this. You know what obstacles are opposed to the success of your ministry, and that there is none more fatal than that blinding, stupefying, and hardening doctrine which teaches sinners that they shall be saved in the future world, let them live as they please in this. You have had occasion to lament the pernicious effects of this doctrine in every part of our country. Wherever it has been received by the thoughtless, it produces an indifference to religion, contempt of the threatenings of God’s word, neglect of salvation, and encourages men to indulge in whatever dissipation and folly their depravity may incline them to pursue. With these facts before our eyes, and with ardent prayers for the blessing of God upon the present undertaking, I venture upon the examination which I have proposed.



The first thing that strikes the mind on looking into the "Treatise upon Atonement," is an attempt to diminish the demerit of sin and the guilt of transgression. We are expressly told, that "sin is the violation of a law which exists in the mind, which law is the imperfect knowledge men have of moral good;"—that "the legislature of this law is a capacity to understand, connected with the cause and means of knowledge," (p. 15, 16.) The Treatise we are examining does not allow that we are under even the law of love to God; for it is said, that the "law of divine love is that infinite law of perfection, which is higher than our capacities extend in a finite state," (p. 23.)

But what does this strange language imply? If I understand its meaning it is this: we are under no law of God—we never broke a divine law, and therefore we have no sin. We may, indeed, through the *imperfection* of our knowledge be led to think that we commit sin; but God, whose knowledge is perfect, beholds no sin in any man. No proof is offered to support these dangerous sentiments, and none could be offered. And it is sufficient to show their absurdity, barely to mention them. If our knowledge is the same with the rule of duty, it will follow that the more ignorance a person has the less sin he has: and it is only required that he should be profoundly ignorant in order to be perfectly innocent. But though ignorance, in some cases, may be a reason for showing mercy; yet surely it can be no justification of bad actions.

The design of that part of the Treatise which I am now examining, is to show that sin cannot be an infinite evil; and the reasoning is directed against its being infinite in *degree*, or *magnitude*. But the word infinite is used, not only for that which is infinite in degree, but also in *duration*. And in my opinion it is with respect to duration only that sin can be said to be infinite, and in this sense it is properly so: that is, it is a crime of such a nature as to deserve everlasting punishment. But against this sense of the word our author has said nothing. All therefore that he has written is foreign from the question. He reasons like one who beats the air. He has no object. "In order for a law to be infinite, says he, the legislature must be so; but man's capacity to understand is finite," &c. (p. 20.) Here it is admitted that if man were infinite his sin would be infinite. But is not man immortal? And are not all his faculties immortal? Most certainly they are. Upon our author's own reasoning, therefore, man may commit an infinite offence.

But in attempting to show that sin is not an infinite evil, he has told us in substance that it is a great good. He gives us to understand that sin is an evil only in a comparative sense. "We call an action evil, he says, by comparing it with one which we call good. We then see, that what in a limited sense we may justly call sin or evil, in an unlimited sense is justly called good." He tells us that "God intended sin, and is the *first* cause of it; and every where

confounds the good, which the over-ruling hand of Deity produces, with the sinful actions of men, (p. 20, &c.) Nor can he pretend that we wrong him when we say that upon his principles men ought to commit sin. For he tells us that he cannot admit that sin is a "real evil," when he takes into consideration "all the consequences which attend it, and that "sin may be of advantage even to the sinner himself," (p. 22, 57.) Here let it be observed, 1. That to attribute these sentiments to the gospel is to make Christ the minister of sin with a witness. 2. That before these sentiments can be adopted the judgment must be strangely perverted by prejudice, by false education, or by a vicious inclination.

Secondly. Let us notice what the book under examination teaches respecting the cause, and introduction of sin into our world. Pursuing his design to make sin appear a small evil, the author found it necessary to set aside the whole account of its introduction as given by Moses, by taking it allegorically, (p. 33, 34.) According to him there was no literal garden, no literal trees, no literal serpent, no literal transgression, no literal expulsion of our first parents, &c. I know not why he omitted to add that there was no literal man or woman.

We are told that "man was created in Christ, the image of God;" that he was "*afterwards* formed of the dust of the ground;" that he was "*made* a carnal man, mortal, and subject to vanity;" that his "mind, immortally pure, was opposed to the passions which would immediately rise from the fleshly nature, and said, in the understanding of the creature already made subject to vanity, 'yield not to the passions and powers of the flesh, for they are death.' But immediately the powerful vibrations of the fleshly nature absorbed his mind, he sought to the carnal man for food, ate, and died." (p. 31, 32.)

Our author's design was to give us a rational account of the introduction of sin; but a doubt exists whether he has accomplished his purpose. Here we are told of a "mind created in the image of God and immortally pure;" but, it should seem, without understanding or passions; for directly after these are ascribed to the "fleshly nature formed from the dust," or the "creature made subject to vanity." Again. Is it reasonable to suppose that the "fleshly nature," the inferior part of man, should have had power to "absorb his mind," which was the superior part, "created immortally pure," and draw it into the vortex of its passions and appetites? But we pass over these things as matters of minor importance, and would ask, by what authority he takes a simple narrative, embracing a number of historical facts, and turns it into an allegory? It is in this way the Scriptures are made to serve every man's whim, and to support the greatest absurdities.—A rule in interpreting the Scriptures, and one which ought ever to be kept in mind, is, never to depart from their literal meaning



without necessity. And the reason is obvious: for if we depart from their literal meaning we have no rule for ascertaining their true sense.

The account of the creation in the Treatise we are now examining, is not only repugnant to reason but it is contradictory to the word of God. The Scripture tells us, that "God saw every thing that he had made, and behold it was very good." But if man was "mortal, and subject to vanity," as he came from the hand of his Creator, he was *not* very good. Besides, the Scripture doctrine upon this point is, that man became mortal and was "subjected to vanity" in *consequence* of his transgression. "In the day thou transgressest thou shalt surely die," was the original threatening. And St. Paul tells us that "death is the wages of sin—that death passed upon all men, for that all have sinned." This account is both rational and scriptural. It makes death the consequence and punishment of sin; while that of the Treatise makes it the effect of his being formed of the dust of the earth.

We see not how man could have been made subject to vanity, pain, and death, before he had done any thing to deserve pain and death. Justice as well as mercy would forbid it; unless indeed his future salvation is intended as a compensation for the injury he sustained by the hands of his Creator. But how then is his salvation not of grace, but of debt!

This is not all. We are told that "God is the *author*, the innocent and holy cause of that, which, in a limited sense is sin;" and the Treatise considers *all* sin in a limited sense. The author says, "if moral agency, created by God, is not the original cause of moral righteousness, by what rule of reasoning can it be made the original cause of transgression," (p. 34, 36.) Here we are given to understand that God is as much the "original cause of transgression," as of "moral righteousness;" and for ought we can see, upon this author's principles, the one is as congenial to his nature as the other. And rather than it should not appear that God is the author of sin, *that accursed thing which his soul hateth*, is reckoned among the things which shall finally terminate for good to the moral system, and then it is oddly said, "it will be necessary to admit that God is its first cause, or we cannot say that God is the author of all good," (p. 35.)

But does not the Treatise before us admit that there are other causes of sin, and that God is its "innocent and holy cause?" It does admit this; yet it is easy to show from the principles there laid down, and the arguments used, that God is the sole and proper cause of it. Let it be asked, has man the liberty of choice? We are answered in the negative. "In order for choice to take place, the mind must have perception of two or more objects; and that object which has the most influence on the judgment and passions will be the chosen object; and choice in this instance has not even the shadow of liberty—It is evident that will or

choice has no possible liberty," (p. 36, 37.) There is much said upon this point, and the arguments are designed to prove that the power of choice is not in the mind, but in the object chosen; and that the mind could not choose between two objects of equal value in the judgment formed of them. Again. Did God know that sin would enter into the world? It is admitted that he did. When God knew that sin would be committed, did he *intend* that it should be committed. It is said, "if God in a direct sense of speaking, is the Legislator of the law which is thwarted by transgression, in the same direct sense of speaking, his intentions in legislation are thwarted, which is erroneous—To reason justly we must conclude, that if God possesses infinite wisdom, he could never intend any thing to take place, or be, that will not take place, or be; nor that which is or will be, not to be at the time when it is," (p. 16.) Once more. Are the intermediate or secondary causes of sin any thing more than the instruments by which God accomplishes his "intentions," or purposes? Hear the answer. "As the act of selling Joseph respected the purpose of Deity, and the plan of grace, those who sold him do not stand even as the shadow of a cause, but only as instruments by which God effected his own divine and gracious purposes," (p. 22.) Here then the whole is resolved into the will of Deity as the sole and proper cause of sin. He knew all the sin that ever men would commit; he "intended," all that he knew; those who commit sin are "only the instruments by which he effects his own purposes." And indeed they are only instruments, mere machines, the moment liberty of choice is taken from them. They move as they are moved; act as they are acted upon. Here is a system of necessity "as strong as fate." A chain of causes and effects, the smallest link of which, the mind of man cannot break; the power of choice "not being in the mind, but in the object." This would make God as truly and properly the cause of all the sin and misery in the world, as David was the cause of Uriah's death, or as a man would be the cause of the death of his neighbour, who should employ a third man to dig a pit, and then by motives which he knew and "*intended*" should be *irresistible*, tempt him to walk in the way of that pit, that he might be taken and destroyed.

As our author has several times mentioned the case of Joseph, to show that God "intended" his brethren should sell him, it may not be improper to observe that he has evidently mistaken the meaning of the scripture, which simply teaches us that while his brethren did wickedly in selling him, God "intended" to overrule their design, and produce good where they meant evil. It would be blaspheming the design, the holiness, and the goodness of God, to say he "intended" they should commit that wicked deed of selling their brother. Gen. i. 20. Another passage produced for the same purpose is Acts iv. 27, 28. But it is no more to the point than the former. In this passage the "holy child Je-



sus," is the person "anointed to do whatsoever God's hand and council determined before to be done," against whom "Herod and Pontius Pilate, with the Gentiles and people of Israel were gathered together."—These texts removed our author's hypothesis stands like the "Baseless fabric of a vision," without any thing to support it.

To return. The doctrine of the Treatise before us respecting the will and choice of man is this: that it is always governed by the object which appears to possess the greatest value; and that between two objects of equal value, or which appear to possess equal value, the will is held in suspense, and has no power to choose either. All that can be conceded to this objection is, that when a man's duty is not apparent at first sight, and he would act like a rational creature, he sets himself to consider the value of the different objects or courses of life which are presented to him, and finally chooses that which appears to be the best. But in the final choice his will is as free and unconstrained as it was in adopting that line of conduct which led to it. There is no absolute necessity of choosing the object which appears to possess the greatest value. The mind possesses the power to cut off the connection between the judgment and the will. Liberty consists in having this power. This is daily demonstrated before our eyes in the conduct of those who follow vicious courses. It will hardly be pretended that such people choose the objects which appear to possess the greatest value, or that they are governed by their understanding. Every drunkard, whose conscience is not yet seared with a hot iron, will tell you that he does not pursue a course of intemperance because it appears to him the most valuable, but for a very different reason,

But as it may be thought that the drunkard has lost the power to obey his reason, and by long indulgence has given his appetites the absolute dominion over him, we may change the character and say, that the most virtuous person in society, that every person, furnishes the most ample proof of the liberty for which I contend as often as they stretch forth their hands to one or two or more things without inquiring which is the most valuable; and that may be as often as they sit down to their meals, or have occasion to pay for the most trifling articles. Did we ever hear of the person who could not satisfy his hunger because he was presented with several dishes of the same description, and equally within his reach? or of a man who could not meet his engagement because his money was all in pieces of the same value, without the slightest circumstance to give a preference to one piece rather than another? Now this would be the case as often as two objects were presented exactly balancing each other in the view of the mind, if the power governing the choice were not in the mind, but in the object.

But if we turn our attention to the Holy Scriptures we shall be convinced that that liberty of the will for which I plead is the doctrine of the bible. The bible every where addresses mankind as though they were free in their volitions and actions; and therefore to deny their freedom would be to oppose the bible. Mankind could not be accountable for their volitions and actions if they were not free; for if their actions are not free they are not their own, but his, whose will influences and determines them. Nor will that account of the freedom of the will which our author, and some others give us, mend the matter. They teach that all our liberty consists in being free to choose what is most agreeable to us. But on this supposition the unregenerate sinner would choose, that is, would be impelled on in a course of disobedience by his evil propensities, without having it in his power to make the least resistance, or to abstain from one sinful action. In this case, therefore, he would have no liberty, he would be under an absolute necessity of choosing and acting as he does. Such an one might be the object of pity, as the most unfortunate creature in the world; but surely he could not be blamed in any sense. This would take away all the moral turpitude of sin from the sinner, and fix it on him whose will, however remotely, governs all his volitions and actions.

We come, *thirdly*, to consider the consequences of sin; and here we are told that the "effects of sin are not endless, but limited to the state in which it is committed," (p. 55.) This short proposition, now so full of encouragement and comfort to the enemies of righteousness, will ere long be found to *bite like a serpent, and sting like an adder*. It strikes directly or indirectly at every doctrine of revelation. It is a virtual denial of the bible. It does away the difference of character between the righteous and the wicked; removes the strongest guards of holiness, and subverts a future judgment. The following particulars deserve the most serious consideration.

1. The doctrine which teaches that the "effects of sin are limited to this life," is inconsistent with all those passages of scripture which teach that many actually die in their sins; and with all those arguments and motives in favour of repentance, taken from the danger of delaying beyond the limits of this life, or the day of grace.

2. It supercedes the necessity of repentance, faith, and holiness in this life. The Scriptures tell us that he who does not repent shall perish, he who does not believe shall be damned; he who is not holy in this life shall not see God. It will perhaps be said that all shall be made holy before they die. But is there no danger of the sinner dying suddenly? Alas! how many die while they are intoxicated, or with their mouths full of cursing and blaspheming! And surely these have not all *washed their robes and*



*made them white in the blood of the Lamb.* Of course the effects of sin are not "limited to this life."

3. It is inconsistent with the Scripture account of the future judgment. The Scriptures inform us that *after death is the judgment*, when God will render to the unrighteous, *indignation and wrath, tribulation and anguish*. And no change can take place after death; otherwise they would not be judged *according to the deeds done in the body*.

Christians have always derived an argument in favour of a future retribution, from the difference in the moral characters of men, and the unequal distribution of rewards and punishments here; and shall we deny what reason teaches, and Scripture confirms to us?

4. It is a licentious doctrine. It is a matter of some delicacy to touch this point. We wish not to offend any. But we must not be silent when silence would betray the cause of God. And we should certainly betray the cause of God did we teach that the unrighteous are as fair candidates for the kingdom of heaven as the righteous. Do we not know that sinners *love sin*? Do we not every where see that they drink down iniquity as the ox drinketh down water? And shall we tell them that they may do this, that they may go all lengths in sin and folly without incurring the Divine displeasure?—that God is not angry with them;—that sin is a small evil;—that God "intended" all their conduct, and that it would be unjust in him to punish them in a future state? Would this be calculated to produce repentance? Would this inspire hatred of sin, and curb the appetites and passions of the sinner? Our speculations upon the moral tendency of a theory may deceive us; but facts will speak the truth. Let me ask, then, has this doctrine produced reformation and the fruits of righteousness? Has God given it his blessing?—Nay, but we are much mistaken if it does not generally produce an indifference to the duties and obligations of religion, and embolden sinners to continue their evil courses.

5. This doctrine not only represents religion as being unnecessary, but it puts difficulties in the way of conversion. Religion is not only a necessary qualification for the heavenly state, but it has its foundation in those views of sin which represent it as being *exceedingly sinful*, hateful to God, and destructive to the souls of men. Nor can we see how a sinner can receive eternal life as the gift of God through Jesus Christ, who does not see that he has forfeited all claim to eternal life by transgression. But this doctrine represents sin as a small evil, and God as being not at all displeased at it. It teaches that sin does not deserve eternal punishment; and of course eternal life is not the gift of God through Jesus Christ. For we do not need Christ to restore what we never lost, or to procure that for us which we can obtain without him. This doctrine, therefore, strikes at the very nature of

repentance, and greatly diminishes, if it does not entirely destroy, every motive to humiliation and contrition for sin. It lays another foundation than that is laid, which is Jesus Christ, and thus puts difficulties if not impossibilities, in the way of conversion.

(To be continued.)

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## Biography.

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### NOTICES OF THE LIFE AND LABOURS OF MARTIN BOEHM AND WILLIAM OTTERBEIN; AND OTHER MINSTERS OF THE GOSPEL AMONG THE UNITED GERMAN BRETHREN.

IN his last tour of official duty, Bishop Asbury expressed a wish that I should arrange for publication some notices of the life and labours of his early friends and fellow-missionaries, as he termed them, among the United German Brethren. Documents, which I understood from him were to be placed in my hands, have never been received; the account, therefore, is very meagre. I regret that I have learned no more, and have so little to tell of these useful and excellent men, especially of him whom Bishop Asbury was wont to call the great Otterbein. Information was sought, in the proper quarter it was thought, but without success. Reminiscences of earlier times were found to be very imperfect in the minds of the few first friends and intimates of Otterbein who have survived him, and there is nothing in the circumstances or situation of their children to encourage an application; they are dispersed; or by the sudden mutations of fortune have become too rich and fashionable to know much of the simpler faith of their fathers, or to remember the lowly apostle of German evangelical reformation in Maryland.

F. HOLLINGSWORTH.

JACOB BOEHM, the great grand-father of one of the distinguished subjects of the following *notices*, was of a respectable family in Switzerland; and, as is presumed, a member of the German Presbyterian Church. His son Jacob was put to a trade; and after faithfully serving out his time, he, according to the custom of his country, set out upon his three years travels. In his wanderings through Germany he fell in with the *pietists*; a people in their faith, discipline and worship, resembling, in a good degree, the Methodists, but more closely the societies and congregations formed by William Otterbein and Martin Boehm. Upon our traveller's return to the paternal roof he talked in a style that neither his father nor the parson could comprehend: they were *natural men*, and understood not the things of God. His evangelical conversation, mingled, most probably, with reproof, the vices and pharisaism of the day, brought, by necessary consequence, perse-



cution upon him; and he was sent, guarded by an elder brother, to prison. He escaped, however, from his confinement, and sought a refuge in Germany, where he remained, having settled near the Rhine. He shortly after attached himself to the Menonists, became an honoured elder in that church, and, we trust, died in the Lord. His son Jacob, the third, was also an elder in the Menonist church. He gave an example of sobriety, temperance and industry to his children and neighbourhood before and after his emigration to Pennsylvania, in 1716 or 17; and was honoured in both countries. As a professor of religion he lived up to the light he had; but it was under the ministry of his better instructed son, Martin Boehm, that he was blest with superior illumination. He died in peace at the family plantation, on Pecaway, Conestoga township, Lancaster county, Pennsylvania, aged eighty-seven years. The son of Jacob Boehm the third, Martin Boehm, of whom we desire to speak more particularly, was born in November, 1725. The labours and experience of his life, as a professor of religion and minister of Christ, may be pretty justly estimated by what we learn from himself, communicated in answers to certain questions, propounded to him by his son Jacob; which we here transcribe.

Quest. Father; when were you put into the ministry?

Answ. My ministerial labours began about the year 1756. Three years afterwards by nomination of the *lot*, I received full pastoral orders.

Quest. What had been your religious experience at that time?

Answ. I was sincere and strict in the religious duties of prayer in my family, in the congregation and in the closet. I lived and preached according to the light I had. I was a servant, and not a son; nor did I know any one at that time who could claim the birthright by adoption but Nancy Keagy, my mother's sister: she was a woman of great piety and singular devotion to God.

Quest. By what means did you discover the nature and necessity of a real change of heart?

Answ. By deep meditation upon the doctrines which I myself preached of the fall of man, his sinful state and utter helplessness, I discovered and felt the want of Christ within. About the year 1761, hearing of a great work of God in New-Virginia amongst the *New-Lights*, as they were called, I resolved to find the truth more fully. I, accordingly, visited those parts, and saw many gracious souls who could give a rational and scriptural account of their experience and acceptance with God; these assurances roused me to greater efforts to obtain the blessing. On my return, very large congregations assembled to hear the word, not only on the Sabbaths, but on week-days also. My zeal displeased some of my brethren in the ministry; but my heart was enlarged, and I had an earnest travail of soul to extend the knowledge of salvation

to Jew and Gentile. I enlarged the sphere of my labours as much as my situation in life would permit.

Quest. Were your labours owned of the Lord in the awakening and conversion of souls?

Answ. Yes: many were brought to the knowledge of the truth. But it was a *strange work*; and some of the Menonist Meeting-houses were closed against me. Nevertheless, I was received in other places. I now preached the gospel spiritually and powerfully. Some years afterwards I was excommunicated from the Menonist church on a charge, truly enough advanced, of holding fellowship with other societies of a different language. I had invited the Methodists to my house, and they soon formed the society in the neighbourhood which exists to this day: my beloved wife Eve, my children and my Cousin Keagy's family, were among the first of its members. For myself, I felt my heart more greatly enlarged towards all religious persons, and to all denominations of Christians. Upwards of thirty years ago I became acquainted with my greatly-beloved brother, William Otterbein, and several other ministers who, about this time, had been ejected from their churches as I had been from mine because of their zeal, which was looked upon as an irregularity. We held many and large meetings in Pennsylvania, Maryland and New-Virginia, which generally lasted three days: at these meetings hundreds were made the subjects of penitence and pardon. Being convinced of the necessity of order and discipline in the church of God, and having no wish to be at the head of a separate body, I advised serious persons to join the Methodists, whose doctrine, discipline and zeal suited, as I thought, an unlearned, sincere and simple-hearted people. Several of the ministers with whom I laboured, continued to meet in a Conference of the German United Brethren; but we felt the difficulties arising from the want of that which the Methodists possessed. Age having overtaken me, with some of its accompanying infirmities, I could not travel as I had formerly done. In 1802 I enrolled my name on a Methodist class-book, and I have found great comfort in meeting with my brethren. I can truly say my last days are my best days. My beloved Eve is travelling with me the same road Zionward; my children, and most of my grand-children, are made the happy partakers of the same grace. I am this 12th of April 1811, in my eighty-sixth year. Through the boundless goodness of my God, I am still able to visit the sick, and, occasionally, to preach in the neighbourhood: to his name be all the glory in Christ Jesus!

Martin Boehm died on the 23d of March, 1812. His death was thought to have been hastened by an imprudent change of dress. Bishop Asbury, in a sermon preached upon the occasion of the death of his long-known and long-loved friend, improved the opportunity by mentioning some farther particulars of him, of



his friends and of the work of God in which he and they had laboured. His observations are, with the alteration and substitution of a few sentences and words, as follow :—"Martin Boehm had frequent and severe conflicts in his own mind produced by the necessity he felt himself under of offending his Menonist brethren by the zeal and doctrines of his ministry : some he gained ; but most of them opposed him. He had difficulties also with his United Brethren. It was late in life that he joined the Methodists, to whom, long before, his wife and children had attached themselves : the head of the house had two societies to pass through to arrive at the Methodists, and his meek and quiet spirit kept him back. Honest and unsuspecting, he had not a strange face for strange people. He did not make the gospel a charge to any one ; his reward was souls and glory. His conversation was in heaven. Plain in dress and manners, when age had stamped its impress of reverence upon him, he filled the mind with the noble idea of a patriarch. At the head of a family, a father, a neighbour, a friend, a companion, there was one prominent feature of his character which distinguished him from most men ;—it was goodness ; you *felt* that he was good. His mind was strong ; and well stored with the learning necessary for one whose aim is to preach Christ with apostolic zeal and simplicity. The virtue of hospitality was practised by his family as a matter of course ; and in following the impulse of their own generous natures, the members of his household obeyed the oft-repeated charge of their head to open his doors to the houseless, that the weary might be solaced and the hungry fed. And what a family was here presented to an observant visitor ! Here was order, quiet, occupation. The father, if not absent on a journey of five hundred miles in cold, hunger, privations and labour, proclaiming the glad tidings of salvation to his dispersed German brethren, might, by his conduct under his own roof explain to a careful looker-on the secret of a parent's success in rearing a family to the duties of piety, to the diligent and useful occupation of time, and to the uninterrupted exhibition of reflected and reciprocated love, esteem and kindness in word and deed. If it is true, as is generally believed, that the mother does much towards forming the character of their children ; it will be readily allowed that Martin Boehm had an able help-mate in his pious wife. The offspring of this noble pair have done them honour :—the son Jacob, immediately upon his marriage, took on himself the management of the farm, that his excellent father might, 'without carefulness,' extend his labours more far and wide. A younger son, Henry, is a useful minister in the Methodist Connexion, having the advantage of being able to preach in English and German. We are willing to hope that the children of Martin Boehm and his children's children to the third and fourth and latest generations, will have cause to thank God that his house, for fifty years, has been a house for the wel-

come reception of gospel ministers, and one in which the worship of God has been uninterruptedly preserved and practised! O ye children and grand-children! O rising generation who have so often heard the prayers of this man of God in the houses of your fathers! O ye Germans to whom he has long preached the word of truth, Martin Boehm being dead yet speaketh!—O hear his voice from the grave, exhorting you to repent, to believe, and to obey.”

(To be continued.)

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## Scripture Illustrated.

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### DISTINCTION BETWEEN SCRIPTURE FACTS AND SCRIPTURE DUTIES.

*To the Editors of the Methodist Magazine.*

DEAR BRETHREN,

BELIEVING that whatever will in any measure throw light on the sacred scriptures, or in any way assist the serious inquirer, would be acceptable to your numerous readers, I send you the following observations.

Yours affectionately,

T. SPICER.

Newburgh, April 10, 1823.

Not only the sneering infidel, but the loose moralist some times asks, “Did not your holy men of old do, and say thus and so, and are not they suitable examples for us to follow.” And with this question even serious persons are sometimes much perplexed.

Now in order to understand this subject, we must distinguish between those actions and words which were inspired and those which were not. And among those which were inspired we must distinguish those related to us as matters of fact from those proposed to us for examples.

1. A considerable part of the Bible, especially of the Old Testament, is a history of facts, many of which it is probable were at first recorded by public authority; and from these public records were transcribed by good men. These good men were aided by divine influence to transcribe *truths*, and *such truths* only as the Holy Spirit saw would illustrate the plan of salvation, or lead to a knowledge of the human heart, or in some way benefit mankind.

Now whether these words and actions thus recorded were uttered by Angels, good men, bad men, or devils; and whether they are in themselves *right* or *wrong*, the account of them is given to us by divine inspiration. “Facts occurred and words were spoken,” says Dr. Scott in his general preface, “as to the import of them and the instruction contained in them exactly as they



stand here recorded ; but the morality of words and actions recorded merely as spoken and done must be judged of by the doctrinal and preceptive parts of the same book."

2. "Holy men of old spake as they were moved by the Holy Ghost." So says an apostle. But are we to understand by this that they were always and on all occasions in whatever they said or did moved by the Holy Ghost ? This is not pretended. It is evident this was not the case. For we find the Patriarch Jacob saying, "This is my son's coat, an evil beast hath devoured him. Joseph is without doubt rent in pieces ;" and "these things are against me." This passage gives us the history of a fact. Jacob said thus and so ; this is the fact ; but it is not pretended that he was inspired to utter these words. It was rather the language of grief and distrust ; for Joseph was not torn in pieces, nor were these things ultimately against him.

Likewise Moses, although a man of God and divinely inspired to give us a history of creation, and to communicate the law of God to the Israelites, did on one occasion speak unadvisedly with his lips, at the waters of Meribah, Psal. cvi. 33. And it would be difficult to prove that the Spirit of God moved him to dash in pieces the tables of stone at the foot of Mount Sinai. Nor will it be pretended, that David was moved by the Holy Ghost to perform all the actions attributed to him ; for the Holy Ghost in several instances has testified against them. Nor was Jonah divinely inspired to be exceeding angry, and to pray the Lord to take his life from him.

Again ; the prophet Elijah on a certain occasion said to the Lord, "I, even I, only am left." But what saith the answer of the Lord ? "I have reserved to myself seven thousand that have not bowed the knee to the image of Baal." From this answer, it is evident that the Spirit did not inspire even the prophet Elijah upon all occasions. Here he laboured under a mistake which would not have been the case, if, on *all occasions*, he had been divinely inspired.

3. We must not only distinguish those words and actions spoken and performed under the immediate influence of the Holy Ghost, from those where no such influence existed ; but we must carefully distinguish those said to be under such influence which are related to us as a matter of fact, from those proposed to us for our example. It must be carefully observed, that the actions of persons recorded in Scripture, although in many instances performed under the direction of the Holy Spirit, are not always proposed to us as examples for us to imitate. Laws and precepts are designed to regulate our conduct ; and examples only so far as they are conformable to these. Examples exhibit to us matters of *fact*, or what has been done ; but not matters of *duty*, or what ought to be done. Although the Jewish nation and some eminent individuals could plead divine authority for some things which they did : and

although they acted under the immediate influence of the Holy Spirit ; yet until we are placed in exactly similar circumstances, and have equally as clear a revelation of the divine will as they had, it will not be lawful for us to imitate their example. What God has permitted and even commanded to be done on certain occasions and for certain reasons, cannot cancel those laws which are of universal obligation. Thou shalt not kill, thou shalt not covet, are laws universally binding; yet the Israelites by divine authority spoiled the Egyptians, and Abraham was about to slay his son. These instances and many others that might be quoted, although the persons acted under divine influence, their conduct is not proposed to us for our imitation.

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## Miscellaneous.

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*For the Methodist Magazine.*

### IMPORTANCE OF STUDY TO A MINISTER OF THE GOSPEL.

(Continued from page 196.)

“BUT must I not study the Languages?” If you have studied *language*, and can speak and write your vernacular tongue correctly and grammatically, it will not be labour lost to acquire a knowledge of other languages; and especially of those in which the Holy Scriptures were first written. There is, indeed, an indescribable satisfaction in being able to read and understand the inspired writings in the language in which “holy men of God spoke as they were moved by the Holy Ghost.” One advantage resulting from this sort of study is, that it familiarizes the mind to the sacred volume, and communicates a knowledge of divinity at the same time that it introduces us to an acquaintance with the venerable languages of antiquity, and also enables us better to understand the point of an allusion to ancient customs and maxims, now obsolete, but with which the scriptures abound.

We do not, indeed, subscribe to the opinion that we cannot acquire a grammatical knowledge of our own language, without a previous knowledge of the Latin; because the *grammar of a language* is but a critical analysis of that particular language, whose principles the grammarian unfolds and displays before his students; and therefore, a man may have a critical knowledge of the Latin or any other foreign tongue, and yet not perfectly understand the peculiar idioms of his own; and, indeed, this is a prevailing fault in many of our English Grammars, that they have been constructed more in conformity to the Latin idioms, than to the peculiarity of their own language. Hence the retention of such technicals as *adjective, adverbs, &c.* which really have no meaning to the mere English scholar, until he is told that an



*adjective qualifies* the noun to which it belongs, and that an *adverb* is added to a verb to *modify* its sense; and what more does he know about the meaning of a *conjunction* until he is informed that it serves to *conjoin* or to *connect* two or more words together in the same sentence? And what does the mere Englishman know about the meaning of a *pronoun*, until he is told it comes from two Latin words, *pro*, *for*, and *nomine*, *name*, and hence by a pronoun we are to understand *for*, *instead of* a *name*, which makes it properly speaking a *substitute* for a noun? It was not intended to have said so much upon this head; but one thought seemed to suggest another, while thinking upon the absurd notion kept in countenance by a pedantic and affected veneration for a foreign language, that we cannot acquire a grammatical knowledge of our own tongue independently of another; whereas the truth is, we have paid such a blind and superstitious reverence to the ancient and dead languages, that we have learned to despise our own, until we think it needful to treat it with contempt, and even neglect its cultivation; and then to apologize for our ignorance of its beauties and peculiarities by an affected acquaintance with, and popish reverence for, an imported language.

But neither are we among those who think a knowledge of the ancient languages a superfluous acquisition. On the contrary, we are of opinion that it very much facilitates a critical knowledge of the English, especially in the department of *Etymology*, the knowledge of which conducts us to an acquaintance with the radical meaning of terms, which, indeed, is often essential to a correct understanding of them. You may take an instance of the utility of this sort of knowledge in our word *conscience*, which comes from two Latin words, *con*, *joint* or *together*, and *scientia*, *science* or *knowledge*, and therefore signifies, *joint-knowledge*, or the knowledge of *two* or *more things*; which shews that our ancestors, in the formation of their words, *thought* as well as *spoke*. The affinity between the *English*, *French* and *Latin* languages, enables them mutually to explain each other, so that the knowledge of one leads to an acquaintance with the others, while the peculiar idioms of each shews them to be derived from different sources. The Greek language will exhibit many words, especially terms of art and of science, the verbal signification of which is lost to the mere English scholar; but which, when traced to their simple terms, we perceive to have an appropriate meaning, having been compounded and naturalized by men of deep thought and attentive observation. And in no department of study are these more frequently found, or do they have a more important bearing, than in *Christian Theology*, the name itself importing a *discourse concerning God*, contradistinguished from all other systems of Theology, by being called after CHRIST, the *anointed One*.

As all words in the Hebrew language are derived from verbs of the third person singular, preterite, which of course signify either

being, suffering or acting, it affords no small instruction to ascertain the *ideal* or *radical* meaning of Hebrew words, as we shall thereby be enabled more accurately as well as philosophically to trace the progress of language, and to perceive the mutual relation and dependence one word has with and upon another. But this is not the only advantage to be derived from a knowledge of this ancient, and, as some think, primitive language.

In the names of places, persons, and things, all of which are classed among common nouns, but were primarily derived either from verbs, adjectives, or adverbs, we shall be able to perceive the reason why the name was so appropriated, because the name itself was suggested by some circumstance connected with the place, some quality of the thing, or some action of the creature, or by some peculiar circumstance attending the birth of the person. Of the truth of this, the mere English reader may be convinced by consulting his Bible, and observing the marginal references. Now, although we may repose confidence, generally, in the knowledge and integrity of our translators of the Bible, yet it is no small satisfaction to be able to follow the streams to their fountains, or of tracing words to their respective roots, and of observing how the branches of these verbal trees were anciently formed.

Do you inquire for books? In mentioning these we shall keep in mind for whose benefit we are writing; and therefore shall recommend only those which are fittest for such persons. PARKHURST'S *Hebrew and Greek Lexicons*, HEDERICI *Lexicon*, PIKE'S and FREY'S *Grammars and Lexicons*, EWING'S and DAWSON'S *Greek Lexicons*, MIDDLETON on the *Greek Article*, A *Hebrew Bible*, the *Septuagint*, or *Greek translation* of the OLD-TESTAMENT, GRIESBACH'S or LEUSDEN'S *Greek NEW-TESTAMENT*, will be sufficient for your purpose, unless you wish to study the Greek and Latin classics; but if you have not already, in the course of your youthful studies, obtained some knowledge of the Latin and Greek languages, it will be hardly worth your expense of time and labour, unless you have youth on your side, to undertake at this time, in your present employment, to plod through them. Of the propriety of this, however, you must be your own judge.

But it ought, nevertheless, to be recollected that the same necessity does not now exist for a knowledge of the learned languages, as did formerly, when almost all the learned professions were taught through the medium of either the Greek, Latin, or French language. The case is now widely different. Not only the scriptures, but most of the ancient authors, are rendered into English, and also all the arts and sciences, which were so long hidden in a dead language, are now taught in the language of our own country. And, indeed, a man that understands his native tongue, may acquire through that medium alone, a knowledge of every



branch of science which is necessary for him to know; and a man may be pronounced truly learned, without going beyond the precincts of his own native language. Yes, more knowledge is spread before the mere English scholar, than any one man can master, were he to devote his whole life to retirement and study; and the field is continually enlarging by the labours of scientific men.

But after all that may be said upon this subject, the leading principles of grammar are the same in all languages, only they differ in the details according to the peculiarity of idiom which predominates in each. And it should not be forgotten, though it may be somewhat humbling to the learned philologist, that language existed, both verbal and written, long before any grammar was either studied or taught: hence it follows that grammatical treatises are but artificial arrangements of the materials furnished by nature, variously combined and expressed by the organs of speech, in order to communicate thought for thought: and hence also, after all the nice and methodical arrangements of the skilful linguist, who dissects the language into its elementary principles, the many exceptions to his general rules, nature thereby evincing its determination to resist the innovations of the artist, and its stubbornness in yielding its prior demands to the taste and rules of human art and contrivance. The pruning knife of the judicious sciolist may lop off some of the wild luxuriations of nature, and his mandate may restrain the avidity of engrafting redundancies from a foreign stalk; but he cannot make the unbending laws of nature so pliable as to suit all his artificial rules, no more than he can entirely curb the whims and fancies of those who vainly imagine that they can improve the beauty of their own language by the perpetual introduction of foreign terms.

But in the study of language, whether of our own or of another, we should remember, that its only use is to be an organ of communication from one person to another; and hence its utility is to be estimated in proportion to its subserviency to this ulterior object; and therefore, just so far as the knowledge of languages becomes an auxiliary to the minister in explaining and enforcing the truths of the gospel, so far it should be sought after. With this object in view, which alone will sanctify the pursuit, you may labour, especially to read the Old-Testament in the Hebrew, and both the Old and New in Greek. The study of these languages, particularly with the aid of Parkhurst's Lexicons, will enrich your mind with divine truth, and open to your soul a field of intellectual pleasure and delight, which will amply repay you for the many hours of tedious application which it may cost you.

I cannot conclude without one caution. It is this: whatever knowledge you may obtain of this sort, you must remember that you are not called to preach either in Latin, Greek or Hebrew; and therefore the introduction of these words with a view to criti-

cise upon the translation, should be as sparing as possible. In addition to the disgusting spectacle of a pedantic preacher instructing mankind in the lessons of Christian humility, it tends rather to weaken the confidence of the major part of your hearers in the faithfulness and integrity of those words of the Holy Scripture which long use has made familiar to their minds. Though it may be granted that in many places the translation might be mended by substituting a modern term for one that has become obsolete, and in some cases by changing the tense and mood of the verb, or by altering the translation of a particle; yet this changing should be resorted to only in cases of absolute necessity, when the truth cannot be otherwise rescued from the hands of its adversary; and even in that case, it is generally better, when before a congregation, to conceive and clothe the idea in an easy and popular paraphrase, than to deaden an audience who know not what you say, by a rehearsal of an unknown language, and by a criticism which may raise a suspicion of vanity, instead of inspiring a confidence in your wisdom and integrity.

And a *Thus saith the Lord* has more weight on an English audience than a thousand words of the same import in Hebrew, Greek or Latin, which none of them understand. ויאמר אלהים may be understood by a Hebraist, and Η-Ιησους ο αυτος ο Ιησους, might suit a Grecian ear, while *In qua mensura mensis fuerites, remetietur vobis*, might make an agreeable sound in the ear of a Latin scholar, and a Frenchman would understand *Ne jugez point, afin que vous ne soyez point jugés*; but how much more pleasant and edifying would it be to an English audience to express the same things, *Oratio vulgo accommodata*, in a popular discourse, in the following manner:—*And then said God—Jesus touched him—For whatsoever measure ye mete it shall be measured to you again!—Judge not that ye be not judged.*

It is very possible to astonish the ignorant with an affected appearance of learning, while we disgust the learned by the ignorance and vanity which we exhibit in striving to appear what we are not. Sound learning, combined with deep experience, will ever be productive of that diffidence and humility, which all together constitute true dignity of character, and which will command that respect and attention due to an ambassador of Jesus Christ.

(To be continued.)

#### ERROR RECTIFIED.

As several periodical Miscellanies had taken the liberty to publish erroneous accounts of the Funds of our Church, which were calculated to injure its character and to mislead the public mind, we thought it our duty to correct these statements, which we endeavoured to do in the March number of the Magazine. As



Editors are in the habit of quoting from each other, an error of this kind, affecting the vital interests of the Church, and even aiming a deadly blow at the characters of its ministers, unless timely contradicted, might be circulated far beyond the bounds of its immediate origination, and thus prejudice the minds of thousands, who might not have the means of ascertaining the truth. These considerations induced us, after consulting several of our judicious friends, to publish the article alluded to. In doing this, however, we inadvertently committed a verbal error ourselves, in relation to Bishop M'Kendree, which the following letter from him will sufficiently explain, and set in its true light. Instead of saying "these sums are *accordingly drawn*, and no more," it would have been more in accordance with truth to have said, "these sums the bishops are *authorized to draw*, and no more." It is hoped this apology will be deemed satisfactory to the bishop and his numerous friends.

*To the Editor of the Methodist Magazine.*

Baltimore, April 22, 1823.

DEAR SIR,

IN your number for March 1823, page 109, you inform the public, that the last General Conference, in consideration of my infirmities and consequent increase of expense, authorized the Book Committee in New-York and the Book-Agents, to make an additional allowance to me. That the Committee acting under this authority, allowed me to draw one hundred dollars annually, and that this sum is *accordingly drawn* and no more.

That this statement is intended to defend my character against some ungenerous attack, is evident; but whether such matter ought to have a place in our Magazine, which ought to be a *standard work*, may be doubted.

I have no objection to account with the Methodist Church or with the public, for moneys received of them; and I would rather invite than decline a disclosure of receipts and disbursements of public Funds.

The last General Conference saw and sympathized with me in my affliction; anticipated possible events, and by the resolution to which you allude, generously provided for them. This act of the General Conference, is remembered with gratitude. I then thought, and still think, it was designed only to meet cases of necessity, and consequently, intended never to draw on the generosity of the Conference, except in obedience to such a call.

I soon received official notice that, by virtue of a resolution of the Committee, I was authorized to draw one hundred dollars from the Book-Fund. But such was the kindness of the people who had the trouble of me in my various afflictions, and the physicians who attended me (to their honour be it spoken) that their liberality exceeded reasonable expectation;—by which I have not only

been laid under obligations never to be forgotten, but also saved from the necessity of drawing on the Book-Fund.

If at any time I have borne some part of such expense, it was either of choice, or arose out of the necessity of the case. And such has been the kindness of a generous people that all my temporal wants, hitherto, have been more than supplied. Therefore, I neither expected nor desired remuneration, and consequently did not draw for the one hundred dollars.

But the same kindness, no doubt, which prompted the General Conference to form the resolution, moved the Book-Agents, or some other person, to send one hundred dollars, which I received by mail, at six or eight hundred miles distance from New-York. Having never drawn on the Agents, and not needing the money, I hesitated whether to return it, or to apply it to some benevolent purpose. Through fear of seeming to reject kindness, and a desire to do good, the latter prevailed, and one half of it was applied to the Missionary Society of the Methodist Episcopal Church, and the other divided between Missionary Societies, and the proper objects embraced in the appropriation of the profits of the Book-Fund.

If I erred in this course, it was from the persuasion that the money was applied conformably to the principles and design of the General Conference.

As the abundant liberality of my friends had rendered it unnecessary for me to avail myself of the generous provision of the Conference; in order to prevent the recurrence of the same things, to the best of my recollection, I requested one of the Book-Agents to make no further remittance to me, without my order.

Such an order has never been drawn by me, and the above one hundred dollars, is all I have ever received on account of the special provision of the General Conference.

In my opinion such communications should never have been admitted into the Magazine.\* Therefore, to be under the neces-

\* With due deference to the judgment of the author of this letter, we cannot but dissent from him in opinion. The Magazine, it has been distinctly announced, is to be a defender of the doctrines and character of the Church, especially when assailed by its enemies; and we know not what could more materially injure its character in the public estimation than to represent its ministers as guilty of peculation in managing the fiscal concerns of the Church, with a view to aggrandize themselves at the people's expense. In repelling this assault, it was necessary to enter into explanations, concerning the appropriation of the Funds of the Church, which, to do it fairly, impelled us to mention the authorized allowance to the bishops. Neither was this done without counsel. We were, indeed, solicited to contradict these unfounded charges, by members of the Book-Committee, and others, as a duty we owed to the readers of our Magazine; and after duly weighing all the circumstances of the case, we are more and more convinced of the necessity and propriety of what we did. We regret, indeed, that we have wounded, unintentionally, the feelings of our venerable bishop, by expressing ourselves incautiously upon this subject. Had the slander been confined to the neighbourhood whence it originated, it should have been treated with that neglect which it deserved; but when found taking the rounds in the public prints, correction was considered an imperious duty.

EDITOR.



sity of correcting an error in this way, especially as circumstances seem to require such a developement of the appropriation of the money, as in ordinary cases would appear ostentatious, is a matter of deep regret. But your publication is calculated to affect me too seriously to be passed over in silence; and too widely circulated to be corrected in any other way than through the same medium. I am, therefore, reduced to the painful alternative of submitting to the injurious conclusions which may be drawn from an erroneous statement, or of requesting you to publish this communication in the Magazine. After mature deliberation, I have chosen the latter; and will thank you to give it a place in your next number.

With much respect,  
I remain yours affectionately,  
W. M'KENDREE.

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*Remarks upon the early settlements of the Western Country, with some account of its soil, climate, and productions.*

To the Editors of the Methodist Magazine.

Falls of the Great Wabash, Edwards county,  
state of Illinois, January 1, 1823.

DEAR SIRs,

THEOPHILUS ARMINIUS feels always disposed to write when the "birds begin to sing." But in the gloom of this dreary winter, oppressed and afflicted in both body and mind, it is not probable, although possessed of interesting matter, that he will again communicate for some time a continuation of "Short Sketches of revivals of religion." He does not know whether the subject is really interesting to the readers of your very excellent Magazine, though it is peculiarly so to himself. Situated as he is in the "remote regions of the west;" having been reared from infancy in the wild woods of Kentucky, an early adventurer to Ohio; conversant with the heroes of the forests; long listened to the rehearsal of the tens of thousands of the most interesting occurrences that ever attended the settlement of any country, having those narratives deeply impressed upon his mind: witnessed the unparalleled growth and settlement of this Western Empire; acquainted with its progress generally, and the still more interesting subject, the progress of the Gospel. Having been conversant with the early situation of the little scattered *groupes*, strewed here and there through this country, of the followers of the KING OF SAINTS, despised, rejected, persecuted and oppressed: Seen them rise amidst every opposition and now overspreading these regions: Been an eye witness to some of the most blessed revivals of religion, though himself was brought in "as one born out of due time:" Stimulated by the example of some of the most

pious, devoted, useful and amiable ministers that ever appeared in any age or country; beheld them as wonderful champions for truth; seen them *living and dying* in the cause of God—they are gone, many of them already gone, and another generation has risen up to succeed them.

These circumstances thrill through his soul, and while he casts his eyes over this vast theatre of the New Western World, he feels a peculiar delight in his attempt to snatch from sinking into oblivion, some of those interesting occurrences, that must very soon be lost from the recollection of men; and in doing this he feels a degree of satisfaction that is indescribable, and while recording them, has felt blessings from Heaven breaking in upon his own soul.

But here he must stop and pause! Some of his friends encourage him to proceed, others again seem disposed, as they say, to “throw water upon his fire!” Some are disposed to give sketches of their ministerial labours; some again are dead and gone, and every opportunity is now passed of procuring such; others again from “Pride or humility,” as they say, they don’t know which, are disposed to remain in profound silence: Some are not disposed to communicate from their opinion, perhaps of the *unworthiness* of the *Scribe*, are therefore stubbornly indifferent: Such, however, is the disposition of the human heart, that even among good men, we may expect to meet with opposition, if we design to project any laudable plan, be it what it may. Add to this, that the writer has been one of those that has been *cumbered* and “*careful* and troubled about many things.” Full of enterprize, he has long struggled with many difficulties. Successful in most of his concerns, he had long marked the course of events of both the older and these Western settlements. He could but observe the result of a good or a bad *impulse* given to any settlement, village, town or city; how long it lasted and how difficult it was to correct a bad one already given, and when even reformed by the benign influence of the religion of the blessed Jesus, how apt to *relapse*, and “the last state (of such a place) becomes worse than the first.” Men may say what they will, but unless the principle be implanted by education, it seldom happens, that religion has the happy effect of thoroughly forming the *inward* and *outward* man. It will change the heart, but unless correct principles have been impressed early upon the mind, it seldom happens that we make other than very *staggering* Christians. Conscious of the importance of this subject, he was disposed, at least, to try an experiment; and he, with his friends, associated for that purpose, and have their new settlement in successful operation. Having explored the country, they fixed upon a place whence this is written; an agreeable and interesting *impulse* was first given, but alas! *most* of those who *first* entered into its views, *dreamed dreams*. Some were intimidated because in its progress



great difficulties were first to be encountered; some from motives of *gain*, no doubt, entered into it with the hope of finding a *South-Sea vision*, or another Mississippi scheme, and thus have ever hung as burdens to its progress. The site is at the junction of two large and beautiful rivers, on the west side of the largest river of the two (the Wabash by far the most beautiful stream in the west,) White river connecting two large streams, its east and west branches meandering through nearly all the interior of Indiana, unites them about thirty miles before it falls into the Wabash, and within three quarters of a mile below its mouth another considerable stream. Patoka falls into the Wabash also, and a lovely island is formed immediately below the mouth of the last mentioned river. For several miles, commencing at the junction of the two great rivers, are *falls* or *rapids*, well calculated for water works. The country abounds in stone, coal, iron ore, &c. The land is exceedingly rich. The river bottoms are well timbered, and the finest without exception in the west: superior in my opinion, though not so extensive as those of the Mississippi, and are also more healthy, as also the eastern side of the state is generally supposed to be.

About two, three and four miles back from the river, the heavy timber begins to disappear; and the country then opens into beautiful *prairies*. The face of the country is generally *rolling*, rising and falling in the most agreeable manner to the sight of the eye; no *breaks* or *hollows*, but rising in lovely landscapes in swells and undulations the most ravishing to the sight, gives such a view of those prairies that it would be a vain attempt for the most experienced artist to sketch them; the hand of nature has here outdone all the works of art. The scenery is still more pleasing, as those prairies are interspersed with winding groves of timber, resembling the shores of a large lake that surrounds the borders of the prairies. The deer and elk, (the buffalo having all disappeared) when startled, run until they seem to pass into a distant cloud. The fowls are generally peculiar to this new creation (if I may call it so) both large and small. I have been awakened from my repose, when encamped under a grove, at day-break, by the sound of their delightful voices vibrating through the air, as though it echoed against the ground on which they also reposed,—many of them have wings suitable for short flights only. A storm in the spring of 1818, blew a vast number of different species of these beautiful feathered songsters as far as the state of Ohio, (three or four hundred miles distant) where they perished with cold and hunger, and thousands of them were blown into the river and drowned. In spring, summer, and autumn, the landscape view of those prairies produce very pleasing sensations. The pious or contemplative mind is at once raised into a delightful ecstasy. But in the dead of winter they appear very gloomy. How vast the change!

So fades the lovely blooming flow'r,  
 Frail smiling solace of an hour;  
 So soon our transient comforts fly,  
 And pleasure only blooms to die."

My neighbour and European emigrant (Birkbeck) in his brief sketch of Illinois, would be considered to have given an exaggerated description of the country by a winter's visitor of it.

These *prairies* are formed by repeated burnings, annually. For ages past, the rich soil has been formed by the decomposition of the vast quantities of vegetable matter yearly spread over it; and the moisture of the earth in the *prairies* has entirely eradicated every vestige of the roots of the *forest*. Here it is, that there is every season a warfare kept up between the *fires* and the *forest*. The earth is disposed to restore her woody covering and the fires to destroy it. These fires, until stopped by the country's becoming populated and beaten down by stock, are tremendously terrific! The Indians availed themselves of it against invading armies last war. To see sheets of fire as high as houses rolling and tumbling before winds, sometimes of its own creating, is truly awful: there is no way to escape, but to fire before it and stand in the open burned space, or to meet the flames and let them pass over the head, and then rush through them. Even in this attempt many have been injured and some lost their lives. The vast quantities of grass afford abundantly sufficient supplies of combustible matter for the fires to prey upon; the timbered lands afford generally protection to settlers, until the grassy lands are subdued by the flocks and herds; but these fires though annual, are only dangerous in unusually dry seasons.

But the places called *Barrens*\* where the ground is too dry to produce a speedy decay of the roots of the trees burnt down, we find that the stumps spread and extend over the surface of the ground to a considerable size; and when the fires cease, the ground is soon covered by a thick and bushy growth of young trees; their rapid growth from such fast roots below, is truly astonishing. I could write a treatise on these subjects, but must confine myself to the limits of a letter.

\* *Barrens*—a thinly scattered open wood.

(To be continued.)

#### THE PRACTICAL HEARER.

A poor woman in the country went to hear a sermon, wherein, among other evil practices, the use of dishonest weights and measures was exposed. With this discourse she was much affected. The next day, when the minister, according to his custom, went among his hearers, and called upon the woman, he took occasion to ask her what she remembered of his sermon. The poor woman complained much of her bad memory, and said she had forgotten almost all that he delivered. 'But one thing,' said she, 'I remembered; I remembered to burn my bushel.'—A doer of the word cannot be a forgetful hearer.



## THE CHARTERED FUND.

THE Trustees have heretofore made it a part of their duties, to render to the Bishops and Ministers of the Church in the United States at their General Conferences, statements of their trust: together with addresses to the Bishops, Ministers and Members of the Church, informing them of its condition, operations, and soliciting their attention to it, to promote its increase and thereby its utility; but those endeavours to increase it, and make it more useful have generally failed, and for several years no apparent effect has followed, and the increase has been very small—which is in part attributed to the want of exertions in the travelling ministers, who while in the enjoyment of youth and health, are not sufficiently alive to the necessity of present attention to a provision very desirable when old age may come on, or widows and orphans to want a necessary support.

The Trustees have viewed with interest the publication of our Magazine from the Book-Establishment, as a publication belonging to the church generally, as this fund does also; and as the circulation of it is now extending into every part of our country where our members are, it seems to be the most proper and legitimate means, through which the Trustees hope hereafter to lay before the members *annually*, a view of this important fund; not doubting, but active members of the church, as well as dying persons, will improve the information of its existence and utility, by adding to its means in *donations* and legacies.

Some indirect attempts were made to introduce it into the Magazine, which had they been successful, would have been followed by others. The necessity of this measure has appeared very strikingly in some legacies which have been left, which were manifestly intended for the objects this fund has in view; but the testators, for want of the knowledge of its existence, have made their legacies in such manner, that considerable difficulty exists to bring them to the fund.

It is moreover deemed proper to observe that the Book-Establishment belonging to our church, commenced a little preceding the establishment of this fund, under the charge of the Rev. John Dickens, in Philadelphia; but being nearly destitute of a capital to conduct its concerns, loans of money were made by this fund which enabled that establishment to conduct its operations, with a success which has issued in its present useful operations and dignified standing.

The Trustees therefore lay before the Connexion at large, the following history and statement of the Charter Fund.

Some time prior to the year 1797, there existed in the Methodist Church a fund, denominated the Preachers' Fund, which had amounted to a few hundred dollars, but being unincorporated was necessarily deficient for usefulness in future, which might have been contemplated, and in the concurrent opinion of some

leading members of the church in Philadelphia, having at their head that amiable man of God and minister of Christ, *John Dickens*, it was determined to make an attempt to raise a fund, which met their most sanguine expectations, and application was made to the Legislature of Pennsylvania for a charter, which was accordingly granted on the 13th day of January, 1797, under the style and title of "The Trustees of the fund for the relief and support of the itinerant, superannuated and worn out ministers and preachers of the Methodist Episcopal Church (in the United States of America) their wives and children, widows and orphans."

The first organization of which, was January 30, 1797.

CALEB NORTH, *President.*  
THOMAS HASKINS, *Secretary.*  
JOHN DICKENS, *Treasurer.*

## MANAGERS.

Cornelius Comegys,	}	Hugh Smith,	}	Henry Manly,
Josiah Lusby,	}	Burton Wallace,	}	Jacob Baker.

The following therefore exhibits the sources of its origin, its progress, usefulness and present state, viz.

John Dickens, Philadelphia,	\$ 20	Brought up,	5301 35
Henry Manly, -	600	Henry Boehm, -	10
Cornelius Comegys, -	600	Jacob Souders, -	10
Burton Wallace, -	500	Jacob Buckwalter, -	15
Josiah Lusby, -	200	Mrs. Russel, Hopelston, -	20
Thomas Allibone, -	200	Isaac Budd, New-Jersey, -	40
Caleb North, -	200	Jonathan Budd, -	40
Thomas Haskins, -	100	William Covel, -	3
James Doughty & Son, -	75	John Dickenson, Esq. Delaware,	
Hannah Syng, -	50	a plantation for which was re-	
Alexander Cook, -	50	ceived, -	1460 62
Catharine Rigby, -	50	Sundries not named, Duck-creek,	300
Ann Abrams, -	50	Thomas Grant, Georgia, -	371 70
John Johnston, -	50	Rev. James Tillotson, -	34 50
John Hunter, -	40	Thomas B. Scott, -	50
Esther Rudolph, -	30	Milles Groghan & Ennals' bond,	
William Budd, -	20	Maryland, -	800
Samuel Reed, -	20	William Taylor's bond, -	100
Thomas Kelly, -	24	Albert Anderson's bond, -	324 85
Samuel Harvey, -	20	George Craig, -	6
Henry Foxall, -	20	Jacob Lewis, -	2
Rev. Joseph Pilmore, -	266 67	James Alexander, -	5
Received from Preachers Fund, -	621 33	Thomas Grant, -	10
Rev. F. Garrettson, New-York, -	500	Vernon Clayton, -	13
Daniel Carpenter, -	200	Benjamin Blanton, -	4
Theodore Van Wyck, -	175	William Taylor, -	100
Bachelor's fund, New-York, per		Marcus Lindsay, -	10
Daniel Hitt, -	40	Sundries not named, pr. J. Potts, -	65
George Suckley, -	133 35	do. do. do. M. Kent, -	28
Sundry persons not named, -	138	Rev. George Roberts, -	20
do. per Geo. Roberts, do. -	188	Sundries not named pr. do. -	50
do. do. do. -	10	do. do. H. Foxall, -	100
David Ford, Pennsylvania, -	20	do. do. S. Hutchinson, -	50
Jacob Boehm, -	60	do. do. do. -	10
Frederick Redfong, -	20	do. do. B. Blanton, -	38
Benjamin Souders, -	10	An unknown friend, pr. Dr. Fisler, -	20
	5301 85		9412 2



<i>Received from districts.</i>			<i>Brought up,</i>		
New-York, pr. G. Roberts,	56		By Rev. Jesse Lee, from		2691 67
do. pr. S. Hutchinson,	43		Orange,	59	
Newburgh, pr. S. Fowler,	16		Hanover & Williams-		
do. pr. W. Hall,	10		burg,	41	
		125	Camden,	13	
<i>Received from circuits.</i>			Yadkin,	13 16	
Rev. John M'Claskey, from			Salisbury,	47 25	
Albany,	47 75		Swanino,	5	
Newburgh,	290		New-Hope,	8	
do.	68		Edisto,	69 36	
Chester,	56 68		Georgia,	149	
Caroline,	32 57		Broad-River,	43	
Dorchester,	125 48		Cambridge,	7 25	
Dover,	60		Union,	11	
Queen Ann's	128		Richmond, Georgia,	22	
Bethel,	125 80		Washington,	13 50	
Freehold,	42 25		Buck,	10	
Strasburgh,	3		Ohio,	5	
Flanders,	132		Rockingham,	45	
Trenton,	21		Hartford,	4	
Albany,	83 95		Montgomery,	20 50	
Herkimer,	15 50		Lancaster,	3	
Elizabethtown,	25		Berkley,	2	
		1256 98	Tar-River,	10	
By James Campbell, from Salem,	45		Unknown,	29 50	
— Sylvester Hutchinson, from					630 52
New-Rochelle,	4		Solomon Sharpe,		
— R. Green, from Newburgh,	10		Milford,	28 50	
— John Fidler, Burlington,	434 45		Burlington,	6	
By Rev. Nelson Reed, from					34 50
Federal,	58		Robert Hutchinson,		
Hartford,	112 15		Allentown,	50	
Holstein,	3		Unknown,	75 80	
Winchester,	46 37				125 80
Carlile,	30 62		William Hunter,		
Lancaster,	9 25		Cecil,	148	
Bath,	44 6		William P. Chandler,		
Pendleton,	25 75		Unknown,	55	
Berkley,	149 25		Strasburg & Chester,	273 16	
Bedstone,	5 50				328 16
Ohio,	41 00		Richard Swain,		
Calvert,	46 15		Trenton,	18	
Alleghany,	6		Freehold,	2	
Greenfield,	12				20
Montgomery,	9		Robert Benham, from Cecil,	10	
Rockingham,	64		Christopher Spry,		
Pittsburg,	14 81		Milford,	9	
Clarksburgh,	4 10		Donation John Day,	10	
Redstone,	30				19
		711 1	Wm. M'Lenahan, Salem,	4	
Unknown, 17 13 & 20	37 13		Benjamin Blantar, from Charles-		
S. Richer, from Cumberland,	19 50		ton,		66 50
E. Ellis, from Williamsburg,	9		Caleb Kindall, from Virginia,	60	
Wm. M'Kendree, from			Joseph Whitby, from Bristol,	16	
Gloucester,	20		Ezekiel Cooper, from		
do. Orange,	16 10		Richmond,	13	
		36 10	Federal,	9	
By ———, steward of Guilford,	3 50		Rockingham,	23	
					45
		2691 67	James Bateman, from Halifax		
			class,	5	
					4204 15

<i>From Asbury Mite Societies.*</i>			Sarah North, Pennsylvania,		50
One moiety to be distributed immediately to the Conferences, and the other moiety to the fund.			Celia Dunkley, New-York,		250
Fund's Moiety, viz.					†8808 20
Philadelphia,	287 34		Subscriptions, p. 228		9412 2
do.	56 50		Districts and circuits, p. 229		4204 15
do.	43		Asbury Mite Societies, p. 230		1699 54
		386 84			\$24123 91
Smyrna,		58	The property of the fund at <i>present</i> consists of the following stocks at what they cost.		
Harrisburg, male,	5		U. S. 6 pr. ct. \$6927 39,	6709 50	
female,	15 20		Bank of Pennsylvania, 4 shares, 1924	80	
		20 20	Philad. & Lancaster } 10 do.	2674 18	
Norfolk,	30		turnpike,		
do.	300		Philadelphia Bank,	47 do.	5207 76
do.	200		Commercial do.	13 do.	700 24
		530	Farmers & Mechanics,	44 do.	2976 55
Mount-Hope,		6 75	Old Bank, U. S.		1235 97
Bristol,	13 50		Union Insurance co.	24 do.	1589 28
do.	9 25		North-America co.	62 do.	870 40
		22 75	Cash uninvested,		80 64
Charleston, S. C.	310 75				
do.	173				
do.	141 25				
		625			
Knoxville, Tennessee,		50			\$23969 32
		1699 54	The trustees began to pay the Bishops' drafts on the interest of the Fund accrued in favour of the respective conferences on the 2d day of August, 1798, and have paid up to January 1, 1823, as follows :		
<i>Legacies.</i>			South-Carolina Conference,	3111	
Martha Rudolph, Philadelphia,	66 67		Virginia	do.	3131
Sarah Williams, do.	552		Baltimore	do.	3012 70
Hannah Syng, do.	400		Philadelphia	do.	3081
Esther Rudolph, do.	266 67		New-York	do.	3086
William Brooks, Virginia,	33 33		New-England	do.	2911 19
William Roberts, do.	66 50		Kentucky	do.	1922
Jordan Anderson, do.	200		Genesee	do.	1686
Margaret Breeze, do.	158 20		Ohio	do.	1449
Godfy Walters, do.	760 37		Tennessee	do.	1326
James King, Travelling Preacher,	212 10		Missouri	do.	810
John Hancock, New-Jersey,	4000		Mississippi	do.	810
Mrs. Chairs, Maryland,	221 65				
Mary Jones, North-Carolina,	600				
Thomas Bagwell, Virginia,	100				
Lastley Matthews,	104 87				
Rev. John Wilson,	703 18				
— Jesse Lee in books, of which there has been sold,	62 66				\$26335 89

\* Asbury Mite Societies were formed on the recommendation of the trustees, in Philadelphia, Harrisburgh, Mount-Hope, Bristol circuit in Penn. Smyrna in Delaware, Charleston in South-Carolina, Norfolk in Virginia, and Knoxville in Tennessee. Each subscriber to pay *one* cent per week—the amount so subscribed was remitted to our treasurer, who applied a moiety to the stock of the chartered fund, and a moiety to the interest to be immediately divided. But the members of the church not generally going into the plan, it was considered unequal to continue them—they are now dissolved. Yet it seems advisable that some general plan might be fallen upon; and if *each minister* would endeavour to obtain the consent of the members in his charge to subscribe ten cents annually, it would soon establish a fund, that no superannuated minister, or widow, or orphans of deceased preachers, (which are the objects of this fund) would be suffering, as many now are for the necessities of life.

† Some other legacies are left manifestly for the objects of this fund, not yet received.



The increase of the fund within the last six years has been by

Donations,	15
Legacies,	896 28
Asbury Mite Societies,	1699 54
	— —
	\$2610 82

The interest to be divided this present year, ending 1st of July, 1823, is, \$1440 or \$120\* for each of the Twelve Conferences.

Legacies should be left in the following terms, viz.

"I give and bequeath to the trustees of the fund for the relief and support of the itinerant, superannuated and worn-out ministers and preachers of the Me-

thodist Episcopal Church, (in the United States of America,) their wives and children, widows and orphans, and their successors for ever."

Donations may be remitted to the treasurer for the time.

The present board of trustees consist of

THOMAS SARGENT, President.

JOSEPH L. INGLIS, } Treasurer &  
Secretary.

Caleb North,  
Lemuel Green,  
Samuel Harvey,  
Alexander Cook,  
James Donley,  
William Lowber,  
Henry Foxall, City of Washington.

Philadelphia.

\* This amount of dividend commenced in the Baltimore Conference this year. Heretofore it has been only \$100, to each of the twelve conferences.—EDITOR.

## Religious and Missionary Intelligence.

### UPPER CANADA MISSION.

*Letter from the Rev. W. Case.*

REV. AND DEAR BROTHER,

FOR the information of the Missionary Society, we send you an account of the Missions in Upper-Canada, to which their Missionaries were appointed at the last Genesee Annual Conference. As new fields for Missionary labours and expences had lately been presented, particularly that of the Grand-river, the Bishop thought proper to appoint but one for "*York and the New Settlements*;" But it was found impracticable for one labourer to attend to the numerous calls for preaching in these increasing settlements; it was therefore deemed expedient to supply the former place by the services of the preachers labouring in the Ancaster and Yonge-street circuits; as also, to employ a pious young man to assist brother K. Mc K. Smith in his labours in the Woods, and they have travelled their route as a four weeks circuit thus far through the year. This additional supply of service has been given to the New Settlements, without any increase of expense to the Missionary Society, the people in the Bush having brought in their offerings of such things as they had to spare for the support of the additional labourer; so that the expences of the Mission for this year will be but about one hundred dollars. An extract from brother Smith's letter to me, will present to view the religious state of those New Settlements to which his labours have been directed.

"I should have written," says he, "to the Secretary of the Society as you suggested, but ill health and various calls of duty have been impediments; nor do I at present feel capable of writing, having been again afflicted with the fever and ague, I wish you therefore to communicate such of the following statement as you may think worthy of notice. This year has been a season of some affliction, but of much profit and peace to my soul. I left the Conference in much peace of mind, a divine sweetness seemed to overspread my soul during most of my journey to my station, which I reached, poor in health, the 13th August. Here I was received and welcomed by the kind friends in their usual hospitality. By those manifestations of divine goodness, the Lord seems to have been preparing me for the affliction which followed. I had laboured but about a week, when I was attacked by an intermittent fever, which brought me quite low, and I was not able to resume my labours again for about eight weeks. In the commencement of my sickness my fever was violent and the pain extreme, yet I was never more happy in mind than in

the midst of this affliction; blessed be the Lord the consolations afforded me were in a time of need, and were perhaps greater than I had experienced for several years before. If my illness was protracted it was probably for want of timely medical assistance, which could not be obtained short of twenty miles. The kind friends did what they could, in their circumstances, to render my situation comfortable, and their hospitality and kindness I shall always cherish in my remembrance with pleasure and gratitude. On my recovery Bro. G. who had come to my assistance, had been in the circuit about four weeks. We now formed our plan so as to extend our labours into several neighbourhoods not before visited; and we enlarged our Circuit so as to visit the new settlements of Albion and Nelson. In addition to our regular circuit we have penetrated into a small settlement about thirty miles north, but have not been able to repeat our visits to this settlement, nor to take in Caledon and Aramosa, on account of the snow, which has been much of the winter, the unusual depth of three feet.

"Throughout the year the congregations have been large, and the divine blessing has been manifested pretty generally. To most of the societies additions have been made; three new societies have been formed. The increase of the societies, about thirty-five, are mostly young converts. Among these, there are, some whose change has really been, from darkness unto light. One family who had been many years in the army are made partakers of great grace. First, the son was brought through the sorrows of repentance to rejoice in pardoning mercy; then the father was awakened. At a late meeting he spoke feelingly of his former sinful ways, and added, 'I have served my King faithfully these many years, and now I am resolved to serve the King of kings the remainder of my life,' and wished to be taken in among the Lord's people.

"In addition to the houses of worship erected last year, another is commenced 28 by 30 feet. In these efforts to obtain conveniences for the worship of God, the friends have shown a laudable zeal. A decent house 24 by 30 feet was erected principally at the expense of two brothers. Indeed there is a spirit of enterprize for the service of God and religion, such as I have not always seen in older settlements. Industry, economy, and religion, are marching hand in hand in the improvement of these new settlements generally. And what is likely to render the settlements more prosperous is, that very little ardent spirits is used among the people on any occasion; of course there is seldom a quarrel known. If there are instances where liquors are used freely, and where intoxications, cabals and fightings take place, they are exceptions, and are confined to *one or two* neighbourhoods. It might have been expected that where such variety of *manners* were associated in the same neighbourhood, that contentions might arise; but we are happy to witness that the English, the Scotch, the Irish, and American, are dwelling together in harmony, uninfluenced by national peculiarities, and they seem to endeavour to lay aside these distinctions, and to cultivate that Christian friendship and affection which the Gospel recommends.\* This has a most happy influence on the manners of the youth, who are attentive to the public service; affectionate to each other, and kind to the Preachers of the Gospel. And a number of them have already been rewarded by the experience of grace.

"As to the Sabbath Schools, they were doing well while the season was favourable, and the Bibles and Testaments which were sent us by the American Bible Society, have been very useful, as they were thankfully received. During the rains and snow, the Schools have been necessarily suspended, but will be revived again when the weather becomes settled. On the whole we have much reason to bless God for the prospects which are before us: the societies are lively in religion, and a number of souls, are now under awakening, and I have much reason to bless God for my appointment to the new settlements of Upper Canada.

"I have no more to add, but, to express an earnest hope, that the Mission may be continued, considering the present state, and the increasing population of this wilderness; and that my successor in this Mission may be more successful in building up the Kingdom of the Redeemer.

KENNETH MCK. SMITH."

"*Esquising, March 22, 1823.*"

\* "Were I to express an opinion in regard to the worldly advantages to be enjoyed, I would say that this new country is a most desirable portion to the European Emigrant. For a small fee they may obtain lands of an excellent quality, which they may call their own, free from tythes and burdensome taxation. The administration of the laws is mild, the climate good, the harvests have, as yet, been abundant, and the interests of religion prospering."



In surveying the happy results of this Mission, we may be strengthened in the persuasion, that the Gospel *should* commence with the first settlements of a new country, and that "dwelling houses and chapels *should* rise up together."

Of the *Grand-River Mission* we have to say, that considering the circumstances and manners of the people, the prospects may be considered encouraging. A foundation is laid for much good to a people too long neglected. Beside the Indians, there are probably about one thousand persons, most of whom have not heard a sermon for ten years or more. If we may take encouragement from appearances in so short a time, we are not without hope that the natives of the forest will yet receive the word of life, and become the worshippers of the true *God in spirit and in truth*. The following extract is taken from Brother Torry's letter, and the substance of what he has personally communicated to me.

"HAVING received my appointment," says bro. Torry, "by the Bishop to labour among the scattered and destitute inhabitants on the Grand River, I set off for my appointment and reached my station about the last of August. I commenced my labours among the whites at the mouth of the River, trusting in Him who by his Spirit had impressed my mind to visit these insulated settlements. From this place I pursued my route up the River—now passing an Indian Town, then preaching to a few white families, till I reached the uppermost settlement of the whites, about 25 miles from the mouth of the River;\* thence west into the Townships of Rainham and Walpole, forming a route of about 140 miles, and ten appointments, to be performed once in two weeks. In every place, I found the inhabitants well disposed towards the Gospel, and doors were opened for preaching in every neighbourhood I visited. The Indian Reservation is a tract of twelve miles wide, embracing both sides of the river, and extends up the river a north-west course the length of about 60 miles. On this tract reside the Six Nations, inhabiting the towns throughout the whole extent, and numbering about 2000 souls. The only religious service performed among these Indians, I understand, is at the Mohawk Village, 50 miles from the mouth of the river. Here they have a Meeting-House, where Divine Service is performed occasionally, by a Minister of the Church of England, and where the church service is read in the Mohawk, by one of the natives every Sabbath day.

"The Delawares reside near the mouth of the river. Many of these can understand English. I have lately preached several times to them. The first time about 20 attended, at other times more. I am much encouraged in observing their great attention to the word, and especially when the tears run down their cheeks, and show that they feel the force of truth. After the service, they signified that they were pleased with preaching among them. I gave them two Testaments, and some tracts, as there are some among them who can read. Some of this Nation attend pretty regularly at one of my appointments among the whites. Others possess their prejudices, which appear to have been formed upon the immoral conduct of the white people. An Indian woman of some character and note in her tribe, was asked, if she would go to the preaching. Her reply was, that she would wait and see whether the preaching would make the bad Indians and whites any better. She was afterwards induced to attend, and was so well satisfied as to invite me to come and preach at her house.

"The Cayuga's and Onondaga's are the next nation above, and though they are far the most moral, and have the best regulated community, they are entirely unfriendly to the Gospel. Great pains are taken by their principal men to prevent polygamy, and the use of ardent spirits among these people; and if at any time, one happens to transgress by becoming intoxicated, they never cease what might be called *churching him*, till he is humbled for his crime, and performs certain humiliating ceremonies, expressive of his penitence before the whole congregation. I have it from gentlemen of undoubted veracity, and who have been acquainted with these Indians for many years, that this tribe has been known to hold counsels over an unfortunate offender for two weeks before he would be humbled for his offence. At length his stubborn heart is brought to yield to conviction, and the faithful labours of his brethren are crowned with abundant joy over the *sinner converted from the error of his ways*. In such cases he is seldom guilty of a second offence. They are opposed to the Gospel, for 'the Mohawks have the Gospel,' say they, 'yet rum causes them to commit wickedness.†' They take im-

\* This is designed to describe the parts of the lower settlements in the Reservation.

† As expressed by the Cayuga's 'Ohnakah ourewah wautalewhana sarachselau.'

mense pains to persuade their brethren of the other tribes to renounce liquors entirely, and not without some success."

The most promising appearances at present, are in Rainham and Walpole. Considerable awakenings have taken place here. As an evidence of an awakened attention to religious subjects, there is a great and earnest call for the Bible. Besides what we had to spare of those sent us from the American Bible Society, Bro. T. has obtained a quantity from the Niagara Bible Society, auxiliary to the B. and F. B. S. These are now read with tears by many who heretofore have had but little taste for any thing better than vain and sinful amusements. Near two hundred tracts have been distributed. Several have been reformed by reading, "*The wrath to come*," "*A word to the Sabbath breaker*," "*The swearer's prayer*," &c. He has mentioned the want of more tracts. Can you send us more?

I close this communication with an extract from brother T.'s letter of the 22d of March. "I have been up the river as far as the Tuscarora tribe. Several expressed a wish for preaching. I go up to preach to them on Sabbath. Our success in building up the cause of God is more promising lately than I had anticipated. When I cast my eyes around me, and take into view the wicked and the destitute state of these people, I wish I could run a dozen ways at once and teach them every where the words of eternal life. The Lord prosper his good work here! I hope we have an interest in the prayers of the pious. Farewell."

Affectionately, your fellow labourer,

In the Gospel of Jesus Christ,

W. CASE.

Niagara, April 12, 1823.

REV. THOMAS MASON, Cor. Sec. of the M. M. Society.

*An account of the Mission in Jackson's Purchase, under the direction of the Tennessee Conference, in a letter to Bishop McKendree.*

Rev. and dear Brother,

THE Mission to Jackson's Purchase, known among us as the *Forked-deer Mission*, being no longer continued as such, it may be proper that some account of it should be given to the public. I, therefore, address the following sketch to you, for the purpose of having it communicated to the Missionary Society and to the Editors of our Magazine, that it may be known how we succeeded in our attempts to plant the Gospel in that section of our country.

It is necessary to observe, that the Mission has been denominated the North and South Mission. The *North Mission* included all that section of country lying north of the south fork of Obion, and extending as far south as the sectional line running east and west near Daugherty's Land Office, reaching east and west from the Tennessee to the Mississippi River, partly in the State of Tennessee, and partly in Kentucky.

The *South Mission* lay south of the sectional line before mentioned, extending to the south boundary line of the State of Tennessee, and from Tennessee River to the Mississippi, including the waters of Forked-deer, Hatchy and Beech rivers, and the head waters of Obion and Sandy.

That part of the North Mission included in Tennessee contained about — square miles, and perhaps there is one third as much in Kentucky. The South Mission contained about — square miles: these, both together embraced a tract of country — miles from east to west, and — from north to south.\*

In October 1820, I was appointed and sent as a Missionary from the Tennessee Conference to this country, with instructions to consider myself attached to the Nashville District, and to apply to the Presiding Elder for assistance, if any should be necessary.

I began my work on Nov. 10th, and continued in it until October 1st following. In the course of the winter and spring, I formed a full four weeks circuit, of which I informed my Presiding Elder, who sent brother Andrew J. Crawford to my assistance in the spring. He was indeed a *helper* to me, and our labours and sufferings were rendered much more tolerable, by our mutual confidence, love, and fellowship.

\* This tract of country is laid off in sections five miles square, a map of which, according to actual survey, was supposed to be in my possession, but is not at present; and by which the blanks in the report could have been filled up accurately, presenting the reader with a correct view of that truly Missionary country, which contains not less than *ten thousand square miles*. W. MCKENDREE.



Bro. Douglass, our Presiding Elder, accompanied by the Rev. John McGee, attended our second Quarterly Meeting, June the 9th and 10th at Needham's, on the north of Forked-deer, about three miles above Hogg's Land Office. We held our meeting at a stage in the woods. On Sabbath, it was supposed nearly six hundred persons attended, and after preaching, the sacrament of the Lord's Supper was administered to thirty-two communicants. This, I suppose, was the first time that this sacred ordinance was ever administered in this State, west of Tennessee River.

My Circuit included what we called the South Mission, which we enlarged and formed into two Circuits; one we called Forked-deer, and the other Beech River, and in this condition returned them to Conference. They included 33 preaching places, and 155 members. I received for this year ninety-two dollars, collected by the Presiding Elder on the district; and brother Crawford received forty-six dollars, which was also collected by the Presiding Elder.

The Preachers stationed on Dover Circuit, and belonging to the Kentucky Conference, were likewise directed to visit the Purchase, which, accordingly, they did, each of them two or three times. Between them, they formed a circuit in what we called the North Mission, principally on the waters of Sandy River, and returned to Conference an account of one hundred and thirty-one members.

At the Tennessee Conference held at Salem in 1821, a new district was laid off, to the charge of which I was appointed, and instructed also to superintend both these Missions.

Benjamin T. Crouch and Lewis Parker from Kentucky, were appointed to the North Mission, and Andrew J. Crawford, Jacob Hearn and Abraham Overall, were sent to the South Mission.

These brethren possessing the true Missionary Spirit, penetrated into every part of the bounds assigned to them, preaching wherever they could collect a few of the scattered inhabitants together. The Lord smiled on their pious undertaking; a blessed work commenced, both Missions were graciously visited from on high, and many of these hitherto destitute children of our fallen race were added to the Church.

We held a camp-meeting in the North Mission not far from Tennessee River, at which *forty-four* professed religion, *thirty-three* of whom joined Society. At the same time I baptized *eight* adults and *ten* children.

It is proper to remark here, that Bro. Crouch was prevented preaching by ill health, from the last of June until the term of his service expired, and had it not been for this circumstance, we doubt not, but that a still greater work would have been realized. Two Circuits were formed called Sandy River and Obion, containing thirty Societies and — members.

In the fall, brothers Crouch and Parker, returned to Kentucky Conference.

We held two camp-meetings in the South Mission, at which *forty-seven* souls professed to be happily converted to God.

It was not judged expedient for brother Overall to go to Hatchy as was contemplated, owing to the thinly settled state of the country, and the call being so great in other parts of the Mission. Brother Crawford however encountered all the difficulties that lay in his way, visited the settlements in Big Creek, a little above the Chickesaw-bluffs, and preached a few times with success.

In these trips, brother Crawford had to pass alone through a wilderness of nearly *sixty miles* extent, he had to swim several creeks and rivers, and such was the height of the waters one trip, that he had to procure a skiff in which he was conveyed *fifteen miles*.

I merely mention this circumstance, as a specimen, in some degree, of the difficulties encountered by those who travelled and preached the Gospel in this section of country.

The inhabitants are much more numerous in this than in the North Mission. Owing to the peculiar advantages of the soil and situation of the country, some settlements, particularly on Forked-deer, are already quite populous. Several counties are organized, and the country generally is rapidly improving in population: but what is still more pleasing to the *Missionary*, the people are uncommonly willing to open their *doors* to receive the Ministers of the Gospel, and their hearts to receive the Word of God.

We experienced a blessed out-pouring of the Divine Spirit in this Mission, and the two Circuits returned to Conference included *thirty-eight* Societies and *four hundred and thirty* members.

During this year (*i. e.* 1822,) I received \$100 29 1-2, from the people among

whom I laboured, and 70 1-2 from the Stewards of Conference out of the common fund for the supply of the deficiencies of the Preachers. Brother Crawford received \$27 from the people, and 3 from the Stewards of Conference: Jacob Hearn received \$18 87 1-2 from the people and \$11 12 1-2 from the Stewards of Conference: Abraham Overall received \$16 from the people, and \$14 from the Stewards of Conference.

Under these circumstances we have the opportunity of administering to our own necessities, as long as our private funds will enable us to do so; then we must desist: but our reward is with our Master. May He bless the people, with and for whom we have laboured, until their solitary places shall be glad, and their deserts rejoice and blossom as the rose.

I am, Rev. and Dear Brother,

Yours in the Gospel of Christ,

Rev. WILLIAM McKENDREE.

LEWIS GARRET.

March 27th, 1823.

#### ANNIVERSARIES.

*Missionary Society of the Methodist Episcopal Church within the bounds of the Philadelphia Conference*—This Society held its second anniversary April 9, in Union Church, Philadelphia. The annual report, embracing a variety of topics on the subject of missions, was read; and several impressive and interesting addresses were delivered. After paying \$500 to the Wyandot and Creek missions, and \$42 32 for contingent expences, the Treasurer reports a balance in hand of \$453.

*Baltimore Conference Auxiliary Missionary Society*—This Society celebrated its third annual meeting, Monday evening, April 21, when the annual report was read and addresses delivered on the importance and utility of Missionary enterprise. The increase of branch societies during the last year, is seven, making the whole number of branch societies, attached to that Auxiliary, to be fourteen. The amount of money collected since March 1822, including the balance then in hand, is \$2057 26. The amount paid over to the Treasurer of the Parent Society, during the same period, is \$1117 11, leaving a balance of \$919 5 to be appropriated according to the Constitution of the Parent Institution.

*Young Men's Auxiliary Missionary Society of New-York*—On the evening of the 21st of April, this flourishing branch of the Parent Society, celebrated its fourth anniversary in John-street church. The report dwelt particularly upon the necessity of evangelizing the aborigines of our country, and made a pointed appeal to the American community for aid to accomplish this object. Several addresses were delivered by ministers of different denominations; and the following address was read from their absent president, the REV. JOHN SUMMERFIELD:—

Marseilles, Feb. 20, 1823.

MY DEAR BRETHREN,—You are too well acquainted with the circumstances which prevent my filling the chair upon this pleasurable occasion, to require that I should dwell upon them; indeed it would be irrelevant to those important objects which have assembled you together: not *private sympathies*, but the *public good*, will be your present theme; and in this I realize my full share of joy with you, for although in a far distant land, and that a land of strangers, my affections point to those “whom I love in the truth,” and with whom I glory to be in any wise associated in carrying on the cause of our common Lord!

Upon the occasion of an anniversary like yours, exhortation to renewed zeal might be deemed impertinent; the pulse of every heart beats too high on such an occasion, to anticipate any decay in your future exertions. This is rather a season of congratulation and rejoicing; and in commencing another year of labour and reward, I devoutly implore for you a continuance of that grace, which has enabled you to remain “steadfast, immovable, always abounding in the work of the Lord!”

In common with all who love the interests of the Redeemer's Kingdom, I rejoice at witnessing that increase of Missionary zeal, and Missionary means, which the past year lays open, not only in your auxiliary and its parent Society, but among other denominations of the Christian Church; in this “you also joy and rejoice with me,” for “whether Paul, Apollos, or Cephas, all are ours!”—so that in whatever part of the vineyard the work is wrought, we view it “not as the work



of man; but as it is in truth the work of God;" for "neither is he that planteth any thing, neither he that watereth, it is God that giveth the increase!" We may collect from different funds, but we bring to the same Exchequer; and have no greater joy than in the accumulation of the revenue of that relative glory of the Divine character, which redounds from the salvation of men, "through Christ Jesus, unto the glory and praise of God the Father!"

But abstracting from *general* views of the mighty work of missions, I regard the branch to which you are attached with peculiar pleasure on this occasion. You know that from the beginning of our existence in the religious world, Methodism has always been a "history of missions;" its venerable founder, considering that this was the first character of the Christian Church, and believing it would be the last, even at that day, when "many shall run to and fro, and knowledge be increased," wisely instituted a ministry which should be a standing monument of what God could do by this means. "And what has God wrought?" Some there are, whom the frost of many winters has not chilled to death, to whom our father's words may still be spoken,

"Saw ye not the cloud arise—  
Little as a human hand?"

Its present state *we ourselves* have lived to see;

"Now it spreads along the skies—  
Hangs o'er all the thirsty land!  
When He first the work begun  
Small and feeble was His day;  
*Now* the Word doth swiftly run,  
*Now* it wins its widening way!  
More and more it spreads and grows;  
Ever mighty to prevail,  
Sin's strong holds it now o'erthrows,  
Shakes the trembling gates of hell!"

Indeed there are seasons wherein the overwhelming influence of these reflections so rests upon the mind, that unless we heard the warning voice, "what doest thou here, Elijah?" we should stand at the base of this mighty structure, and wholly spend our time for nought, in admiring the symmetry and proportion of all its parts, beholding "what manner of stones and buildings are here!" But thus warned, we too "arise and build!" Thus "instead of the fathers are the children, and the children's children shall yet add thereto, till the topstone be raised, shouting grace, grace unto it!"

My dear brethren, if there is a scene within the universe of God, calculated to lift our minds to heaven; if there is a scene calculated to bring down the heavenly host to earth, it is that which portrays in anticipation the final triumph of the "Gospel of the grace of God:" yes, the Gospel must ultimately and universally triumph! Well may we exclaim, what an object is this! It is the fairest scene that the pencil of heaven, dipt in the colours of its own rainbow, can delineate; and even the great voice issuing from the eternal throne, can utter nothing more exhilarating and sublime than the consummation of this event, "Behold, the tabernacle of God is with men." Yes, my brethren,

"Jesus *shall* reign where'er the sun,  
Does his successive courses run."

The glow which pervaded the Apostle's mighty mind, did not cause his pen to aberrate; the spirit of inspiration sat upon him when he declared that Jesus "*must* reign till he hath put all enemies under his feet! *That* day will come! Do *we* expect to swell the number who shall grace his triumph? Do *we* burn with seraphic ardour to be among his train, "when he shall be revealed from heaven with power and great glory?" Then "gird up the loins of your mind; be sober, and hope to the end, for the grace that is to be brought unto you at the revelation of Jesus Christ!" Wherefore "comfort one another with these words," for truly 'tis with the same comfort wherewith I myself am comforted of God."

You, my dear brethren of this auxiliary, who are the managers of its concerns, I hail!—I am also one of you. "I write unto you, young men, because ye are strong, and the word of God abideth in you." Early separated from the world, and ardently employed in seeking the interests of "a better country, that is, a heavenly—God is not ashamed to be called your God, for he has prepared for you a city." "Walk therefore by the same rule, mind the same thing." "Love not the world, neither the things that are in the world." "Set your affections on

things above, and not on things upon the earth!" Soon you shall hear it sounded, "because thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of thy Lord!"

The friends and subscribers of this auxiliary are entitled to your thanks; they have merited them well; by means of the numerous little streams which have been directed to our reservoir by the friends of Missions, our "water-pots," if not always *full*, have never become *dry*: on this occasion, however, you look to have them "filled even to the brim;" and may He who can convert our base material to subserve his glorious purpose of saving men, "draw forth" therefrom that "wine of the kingdom which cheers the heart of God and man."

I remain, my dear brethren, your fellow-labourer and servant,

J. SUMMERFIELD.

The balance in the hands of the treasurer, at the disposal of the Parent Society, is \$380 83.

*American Bible Society*—The seventh anniversary of this Society was held, May 8, in the City-Hotel, which was numerously attended, and the whole of the exercises were lively and highly interesting, and well calculated to enlist the feelings of the Christian community in favour of Bible Societies. Who that witnessed that sweet overflowing of soul, that intermingling of spirit, and that sweeping down of sectarian partialities, could refrain from participating in the general joy, and of hailing, with the most pleasurable gratitude, an institution which unites in its counsels and energies so many of all parties!

From the Treasurer's Report, it appears that the receipts during the past year amounted to upwards of fifty-four thousand dollars, and the expenditures to about fifty-three thousand dollars, leaving a balance in the Treasury of about one thousand dollars. The annual Report gave an encouraging view of the Bible cause in various parts of the world.

*Society for ameliorating the condition of the Jews*—This Society held its second anniversary, May 9, in the City-Hotel; and among other speeches delivered on the occasion, all of which were calculated to awaken the mind to serious concern for the afflicted descendants of Abraham, was one by Mr JADOWNISKY, a converted Israelite from Poland, in which he detailed some of the sufferings of his brethren according to the flesh, and concluded with a very pathetic appeal to American Christians, in behalf of the Jews. So affected was this interesting young stranger, that, towards the conclusion of his address, his utterance was choked by the rising sighs, and he sat down suffused with tears.

*United Foreign Missionary Society*—On the evening of the 7th of May, this Society held its sixth anniversary at the City-Hotel. From the annual Report, it appears that the receipts into the Treasury, during the past year, amount to 12409 dollars, and the expenditures, 15372 dollars.

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## Obituary.

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*To the Editors of the Methodist Magazine.*

DEAR BRETHREN,

Having been recently called to mourn the departure of two of my much respected sisters, I think it a tribute due to their memory, to make a short record of their virtues, thereby to exalt the grace of God which conquered the depravity of their natures, and enabled them to triumph in death. I therefore send to you the account of one of them, that, if you think proper, it may be inserted in the Magazine. By giving it a place, you will oblige your unworthy brother

Utica, April 15, 1823,

GEORGE PECK.

MISS MARY PECK, the subject of this memoir, was the daughter of Luther and Annis Peck, and was born in Middlefield, Otsego county, New-York, in the year 1801. Through a religious education she was early made sensible of the necessity of a religious life; and often, almost in infancy, showed signs of a concern for the welfare of her soul. But the vanity of her youthful mind in general frustrated her good purposes, and continued to lead her astray till the

age of ten, when she was made a subject of converting grace. The circumstances of her conversion were as follows:—That distinguished servant of God, Ebenezer White, being appointed to the Otsego circuit that year, commenced his labours in the spirit of reformation. In visiting and instructing families, he dwelt particularly on the subject of family religion. His discourse was very moving, and what seemed in particular to affect Mary was, on his



Inquiring of her parents whether their children had been baptized, he was told that several of them had never been dedicated to God in that ordinance, and that some of them had grown up in sin and vanity, and so rendered themselves unfit subjects of it without repentance. As Mary was one of them, this conversation set her to reflecting upon her condition. She entered more deeply into the investigation of her case than ever before. She found that she was not only unfit for the ordinances of God's house, but altogether unfit for heaven. She now began to mourn heartily before God for her sins. She read the bible, prayed in secret, and wept bitterly. In the course of a few days at a prayer-meeting, she was observed by some to be on her knees weeping, and on being asked if she wanted religion, she answered in the affirmative. The people of God prayed for her, and encouraged her to believe in the efficacy of the blood of Jesus Christ to save her soul from sin, till at length she was enabled to testify with joy, that God had power on earth to forgive sin. She soon put herself under the watch-care of the church, and continued to maintain a life of sobriety and devotion, to watch against the evils of her heart, the temptations of the devil, and the allurements of the world, through the subsequent part of her life.

As to her mental improvement, it may be proper to state, that as she advanced in years, she gave signs of a capacity of mind above the ordinary class. She possessed a taste for reading, and a talent to improve by it. Possessing a tenacious memory, she was enabled to prosecute her studies in the different branches which she entered upon, with uncommon facility, and to store up things which she learned from reading and observation that would be useful in practical life. Her zeal to learn was unconquerable, and her success in acquiring, gave to her friends the most flattering prospects of her future usefulness. But alas! how soon were all their prospects blasted, when God, in his wise providence, summoned her into the invisible world. With respect to spiritual things, it was evident to her acquaintances, that she increased both in gifts and graces. Though she had her particular besetments, yet it was her desire that she might overcome through Christ. Being naturally of a cheerful disposition, she was sometimes betrayed into levity, which always furnished her occasion for remorse and self-reproach. She had her low times in religion, and often complained of coldness in the service of

God; but it cannot be said that she ever wholly backslid or lost her relish for the sublime pleasures of divine worship. Immediately before her last illness, she seemed to be impressed with a belief, that she had not long to continue on earth. She would frequently remark that she should soon have to part with her dear friends, that she thought she was doing her last summer's work, and the like. She had taught school several summers, and seemed to be well pleased with the employment, and to be contented to stay from home except the last summer, when she had visited her friends she parted with them with the greatest reluctance. Often on these occasions, she would embrace her sisters with tears, saying, "we must soon part to meet no more on earth."—She attended a camp-meeting in September, which proved a great blessing to her soul; after which she was more than ever engaged after holiness of heart, without which she more clearly saw she could not see the Lord in peace. The state of her mind is particularly expressed in two of her letters written to her brother Andrew, now in my possession, from which I have copied the following extracts.—The first is dated June 9th, 1822.

"But let us turn our meditations for a few moments on the vanity of earthly things. Our situation in life is such that we are exposed to afflictions and calamities on every hand. And what resource can this world afford us? It presents a dark and dreary waste where no consolation is to be found. But there is a balm which can soothe the troubled mind, and that balm is religion.

"She points me beyond the dark tomb,  
To suns ever blooming and fair;  
Where wreaths of bright glory eternally bloom,  
And whispers I soon shall be there."

"This, my brother, is my comfort and satisfaction. This alone is my hope. My heart glows within me, and I am constrained to lay aside my pen and give vent to the feelings of my mind."

The second is dated Sept. 22.

"Very dear brother,—Though an interview with you would be far more agreeable to me, yet I feel in a measure thankful that we are blessed with means of any kind whereby we can communicate to each other the various afflictions and blessings which we meet with in our pilgrimage through this vale of tears. And must I tell you, my brother, that the Lord is visiting this land with his afflicting providence? Numbers of people of our acquaintance are sickening and dying. Last Tuesday we attended the funeral of one of our neighbours. She had been about eight months married, and died with twelve hours sickness. Oh! how alarming to see a fellow creature enjoying health and laying plans for long life one day, and the next a lifeless corpse. Does it not speak loudly to us, 'be ye also ready?' The subject of religion of late has occupied my mind more than ever. While the bells of mortality are sounding through the land, I feel determined to make it my greatest business to prepare to meet death whenever it is the will of the Lord to release my spirit from this cumbrous clay. We attended a camp-meeting the 5th of this month, where the Lord manifested his presence in a wonderful manner. The preachers insisted on

the necessity of holiness of heart. The members drank into the spirit, and Sabbath morning several professed to experience the blessing, some of whom are our acquaintance, and my prayer to God is that the same spirit of holiness may revive and flourish through the connexion."

Nov. 1st, she was attacked with the illness which terminated her mortal existence. She soon signified that she believed this sickness was unto death. On one of her sisters saying to her, "Mary, I think you are not dangerously sick:—I hope you will soon recover." She replied, "I shall not recover. No! I shall die. The warrant is signed, and the angel is commissioned to summon me away." This was not a flight of a distracted mind. It was a fixed principle which had a powerful influence on her feelings and actions. She now looked back upon her past life, and saw that in many instances she had come short of her duty and privilege, that she had never experienced that entire sanctification which is indispensably necessary to qualify the soul for heaven, and that nothing short of this would prepare her for the important change that awaited her. She anxiously solicited the prayers of the people of God, and for about twenty-four hours groaned and agonized with all her powers for liberty.

For two or three hours she cried aloud for mercy, and at length experienced relief while pouring out her heart to God in these plaintive strains. "Oh! that I could believe that Jesus would go with me through the dark valley." She immediately added, "I do believe!" Oh! he will go with me, glory! glory! glory! She then repeated the sublime lines which end, *O grave where is thy victory! O death where is thy sting!* and would repeat, at intervals, with peculiar emphasis, *Oh death where is thy sting.* Her disorder (which was a putrid typhus fever) soon assumed an aspect exceedingly threatening, which caused great alarm to the family, and finally baffled every effort of the physician. After she experienced liberty from sin and fear, she spent her time in prayer, praise and exhorting every one who visited her to prepare by a life of holiness to follow her. On being visited and conversed with by some Christian friends, she with great solemnity repeated the following lines:

"Then come, thou king of terrors;  
And with thy weapons lay me low;  
I soon shall reach that region,  
Where everlasting pleasures flow.  
Now Christians, I must leave you,  
A few more days to suffer here;  
Through grace I soon shall meet you,  
My soul exults, I'm almost there."

She said to one of her younger sisters, "do warn sinners for me. I shall not be able to do it but a short time longer. Follow not the fashions of the world,

nor go into rude company. Do not forget what I say to you now." Her sister told her that she desired her recovery. "Oh no," said she, "soon my happy spirit will leave this world of sorrow."

"I see a world of spirits bright,  
Who taste the pleasures there;  
They all are robb'd in spotless white,  
And conquering palms they bear."

Though her pain was sometimes extreme she did not complain. She endured it all with the utmost patience and fortitude. The law of kindness was written upon her heart. She desired the happiness of all. "Oh!" said she, "how I love Christians. I love every body." She now longed for the period of her deliverance, and would often express a degree of anxiety to be gone. When visited by one of the preachers of the circuit, through whose prayers and instructions she received great comfort, she clasped her hands, raised her eyes towards heaven and exclaimed, "Oh! how I want to die." As it was now evident to her friends and to herself that she was rapidly verging towards eternity, she called the family together and gave them her dying advice, exhorted them to faithfulness and perseverance and charged them to meet her in heaven. She sent particular word to her brothers who are labouring in the ministry. Thus tell George and Andrew to be faithful to the charge committed to them, and prepare to meet me in glory. The following lines she very frequently repeated.

"Cease my heart this mourning, crying;  
Death will break this sullen gloom—  
Soon my spirit, fluttering, flying,  
Will be borne beyond the tomb."

But the time at length had arrived when they looked for the hour of her departure. She now prayed most fervently that her friends might have grace to support them under the trials which awaited them, and exhorted them not to mourn immoderately for her. On observing her sister Betsey weeping over her, she raised her trembling hand, and wiped off her tears, saying, "hush, hush, my dear, I am but going to fall asleep." While she was fast sinking down into the sleep of death, being scarcely able to speak so as to be heard, she repeated these lines:

"On the cold cheek of death, smiles and roses  
are blending,  
And beauty immortal awakes from the tomb."

Soon after she added, "I shall soon be at rest;" and then quietly left the world without a struggle or a groan. Thus died our dear sister Mary on the 14th of Nov. 1822, in the twenty-second year of her age, after spending eleven years of her short life in the service of God. *Let me die the death of the righteous, and let my last end be like his.*